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MISCELLANEOUS.

**EVANGELICAL EXERTIONS IN
ASIA.**

(No. V. continued from p. 269.)

X. CHINESE. A version of a part or the whole of the New Testament had been made into this language before, and a copy of it was preserved in the British Museum. Within the last eight years two Chinese translations have been undertaken; one entirely new, the other founded on the former version.

The first was commenced a little after the month of September, 1804, by Mr. Lassar, employed by the superintendants of the College of Fort William, or more probably by Dr. Buchanan alone.*

* The following account of that interesting man (Dr. B.) has been received from two gentlemen lately from England, one of whom is acquainted with him, the other with his family. Mr. B. was among the great number of young men who yearly come up from Scotland to London, in expectation of finding employment in a clerk's office, or some other department of business. The Rev. John Newton, who has been instrumental in preparing so many useful men for the service of the church, had at that time a Wednesday morning lecture in a part of London near the chief resort of business; and Mr. B., friendless and

March, 1805. Matthew and Mark in a course of translation, and some chapters of each printed off.

alone, strayed in one morning to hear the sermon. He instantly became impressed with a thought that has struck many persons in reading Mr. N.'s works,—“That man possesses something which I want.” The next Wednesday he went again. The impression became still deeper. After lecture he wrote Mr. N. an anonymous letter as from an inquirer after truth, and went again the next week. After the service Mr. N. remarked, that if the person was present who wrote him the anonymous letter, he should be glad of an interview with him. This emboldened young Buchanan to wait upon the reverend man, and by his instrumentality, Mr. B. was brought at length to the knowledge of the truth. For any charitable purpose Mr. N. could always command the purse of the well known Mr. Thornton, and it was soon determined to send the young man to the university of Cambridge. After finishing his education, he took orders and went to India, about the year 1796, and not so early as was suggested in a former number. While in India Dr. B. sent back to Mr. Thornton double the sum that had been expended in his education, requesting him to keep one half himself, and to employ the other in educating such another as the wanderer from Scotland. He returned in 1804, after an absence of twelve years, and landed safe on his native soil after sustaining a severe engagement with an enemy's

VOL. V. New Series.

Beginning of 1806. Lassar was stationed at Serampore, and Mr. Marshman and two or three young men were learning the language;—printing was discontinued.

May 19, 1807. Matthew translated;—no types.

End of 1807. A commencement made in engraving on wooden blocks to serve for types; the translation advanced nearly to the end of John.

1808. They began to print a newly revised version of Matthew;—proceeded slowly and with great caution in engraving, on account of the difficulty of correcting the blocks. The version of the first three Gospels was viewed as complete in February, besides a rough translation of about the whole of John.

Aug. 12, 1809. "Nearly half" of Matthew printed; the translation advanced to Ephesians.

Nov. 9. Printed to Matthew xii;—translated only to Ephesians.

March 8, 1810. Matthew printed and Mark begun;—translation far advanced. They hoped to send the Gospels to England that year, which seems to have occasioned Dr. Buchanan to say in his *Researches*, that a considerable portion of the New Testament had been printed. That hope, however, was abandoned before December.

ship. His wife had died on her passage the preceding year, and he has since formed a second marriage with a lady of fortune in the north of England, who received her first religious impressions under a sermon which she heard from him. He now lives and preaches as a curate in a pleasant neighborhood a few miles from the city of York.

March, 1811. Mark just finished.

August. They had "succeeded in casting *metallic* types;"—the printing seems to have been suspended to wait for this fount.

Oct. 4. The printing no further advanced;—the New Testament, and the Old to the end of Leviticus, translated.

The second version, founded on that which had been preserved in the British Museum, was begun by Mr. Morrison at Canton, apparently about the beginning of 1808. He had transcribed the greater part of the New Testament from that copy before he left England, and as soon as he was able after arriving at Canton, he began with the assistance of native scholars, to correct the manuscript for the press, a part of which at the end of that year he thought fit to be printed. By the month of April 1811 he had printed a thousand copies of the Acts, from blocks of wood after the Chinese manner, at an expense of \$450, and expected that from the same blocks, occasionally retouched, 100,000 copies might be taken. Hearing that the New Testament was printing in Bengal, he has turned his attention to the Old, and commenced a translation of Genesis and Psalms, without any version to guide him.

This language, which is spoken by the greatest associated population on the globe, probably by 300 millions, has formerly been deemed unattainable by a European. But by the attempts lately made it has been discovered that the acquisition is easy. "The Shanscrit and Chinese, apparently the most difficult of ac-

cess," said Mr. Brown, in September 1806, "are discovered to be the most practicable of all the languages yet undertaken."†

XI. SHANSKRIT. This version, which is executed by Dr. Carey's own hand, was probably begun in May 1806, if not earlier in the year. This was the second language that was undertaken in the first instance by the Baptist Missionaries independent of the College: the Bengalee was the first. Sep. 13, 1806. In the press, and it was expected that Matthew and Mark would be out by the end of the year.

Oct. 24. Matthew printed, except one sheet.

July 31, 1807. Printed to John xvi.

End of 1807. Printed to Acts xxvii.

June 1808. Revelation in a course of translation.

Jan. 12, 1809. New Testament, 600 copies, published between the beginning of the month and this date, within three years after it was commenced.

Aug. 12. Old Testament printed to the middle of Exodus.

Nov. 9. Printed to Exodus xxx.

March 8, 1810. Half of the Pentateuch printed.

End of 1810. Pentateuch finished about this time, after being in the press almost two years.

Oct. 4, 1811. Joshua printed; the translation advanced to 1 Kings viii.

"The grand source of Indian literature,—the parent of almost every dialect from the Persian gulph

to the China seas," says Halhed, "is the Shanscrit, a language of the most venerable and unfathomable antiquity, which although now shut up in the libraries of the Brahmins, and appropriated solely to the records of their religion, appears to have been current over most of the Oriental world; and traces of its original extent may still be discovered in almost every district in Asia." Here are not as many mistakes as there are words, but there appear to be no less than *four* or *five*. "Mr. Halhed," says a writer in the Quarterly Review, who is speaking of the Shanscrit, "gravely states its antiquity to be unfathomable, as if we had fathomed the antiquity of any language." Halhed represents the Shanscrit to be the parent of the Persian, but that is very questionable, the Persian being confidently asserted by others to be the offspring of the Arabic. He declares it to be appropriated solely to the records of the Brahminical religion; but the Shanscrit books contain also the mathematical and astronomical science of the Hindoos, as well as histories, poems, and other works of amusement. Nor is it certain that it is *altogether* a dead language, though it is generally mentioned as such. It is represented by one writer as having "*nearly* ceased" to be spoken. Halhed regards it as having been formerly current over most of the Oriental world. But Sir William Jones, with all his zeal for the Shanscrit, placed it only on a level with the Arabic and Tartar, as one of the three progenitors of the Asiatic tongues; and later writers regard the Arabic and Chinese as parents of

† Ch. Res. p. 96, 97. Pan. vol. iii, p. 333; vol. vii, p. 277; vol. viii, p. 147, 148. M.'s Geog. vol. ii, p. 417.

families wholly independent of the Shanscrit. Little doubt remains that it was spoken more or less in India, and is the source of most of the languages on both sides of the Ganges, and perhaps in the islands. One part out of three of the Malay is thought to be derived from this, another from the Arabic, and a third, which is the most copious and current in conversation, is supposed by Mr. Marsden to be "the original insular language of the South Seas," but by Sir William Jones, to be more remotely a derivative from the Shanscrit. But that traces of the almost universal extent of this Indian tongue can be still discovered throughout Asia, will not at this late day be believed. The age of credulity in respect to that "wonderful language," as it has been called, is past.

Sir William Jones, in the ardor of his first love, pronounced the Shanscrit to be more perfect than the Greek, and more refined than the Greek or Latin: but a more thorough acquaintance with the language has not justified this glowing praise. Col. Dow, who appeared not unwilling to exalt the Shanscrit records above the Books of Moses, spoke in terms of the highest admiration of this primeval tongue. "The astonishing formation of the Shanscrit," says he, "seems to be beyond the power of chance. In regularity of etymology and grammatical order it far exceeds the Arabic. It in short bears evident marks that it has been fixed upon rational principles, by a body of learned men who studied regularity, harmony, and a wonderful simplicity and energy of expression.

Though the Shanscrit is amazingly copious, a very small grammar and vocabulary serve to illustrate the principles of the whole. In a treatise of a few pages the roots and primitives are all comprehended; and so uniform are the rules for derivations and inflections, that the etymon of every word is with facility at once investigated." This is so far from being correct that "on account of the extreme copiousness and irregularity of the language" Dr. Carey expected the Grammar he was preparing would "not be contained in much less than 400 pages;" and before it was finished it was swelled to 906 pages *folio*, with an Appendix of 108 pages, and an index of 24. Mr. Wilkins's Grammar contains 662 pages quarto; and Mr. Colebrooke's 236 pages *folio*.

The Shanscrit is certainly one of the parent languages of Asia, and in this respect it may be considered as on a level with the Arabic, Russian, Welsh, and Saxon. Nor is it difficult to account for its becoming a dead language. As the Brahmins forbade the use of the Shanscrit books to the lower casts, the people would inevitably form in time a language for themselves, differing more and more from the original tongue. The Shanscrit, used only for writing, would naturally receive a polish, an orthography, and a grammar, peculiar to itself, and perhaps by the vanity of the Brahmins would purposely be made unlike the spoken dialects. Obligated however to mix with the common people in the transactions of life, the Brahmins themselves would use the popular dialects in con-

versation, leaving the Shanscrit at length to be cultivated by the studious of their tribe as a learned language: and it bears in fact much of the same relation to the vernacular dialects that the Latin does to the Italian, the classical Greek to the modern Greek, and the Saxon to the English.

Although there is a striking similarity between many of the practices of the Hindoos and institutions of the Levitical law, and though many words in common use, at least in the province of Bengal, seem to be derived from the Hebrew, yet there is "a total difference" between the Hebrew and the Shanscrit, "very few" words in the latter having "any affinity" to the former. But there appears to be a much more striking resemblance between the Shanscrit and the Greek. It "answers to Greek," says Mr. Brown, "as face answers to face in a glass. The translation will be perfect while it will be almost verbal. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom and government are the same. Where the Greek is absolute, so is the Shanscrit; and in many instances the primitives or roots are the same."

"This extensive, copious, and highly venerated language," in regard to the purpose for which it is employed is the *Latin* of the East, and "perhaps better understood," says Dr. Carey, than Latin is in Europe. It is read, however, only by the more studious part of the Brahmins, the common people being forbidden access to the sacred books, and

many or most of the Brahmins being too ignorant to read them. The principal Shanscrit Library is at Benares, the great Hindoo university: but it must not be supposed that all the works in Shanscrit are deposited there, nor that all the Hindoo books are confined to this language. There are some works in Bengalee, a few poems in Hindostanee, and, to go no further, there is the famous Mahratta and Shanscrit Library of the kings of Tanjore.*

XII. TELINGA. Two distinct versions have been made into this language. The first was undertaken by the Baptist Missionaries, probably in the month of May, 1806, certainly before September; but little or no progress had been made at the end of October.

End of 1807. Translation advanced nearly to the end of John.

Aug. 12, 1809. New Testament translated, but not revised, and the Old begun;—types casting;—application had been made to England for that article, but it was found cheaper to cast a fount on the spot.

Nov. 9. — A part or the whole of Job translated. [This, however, was afterwards rejected.]

June 1810. Types not finished.

Dec. 7, — Types finished about this time;—New Testament, and two or three books of

* Ed. R. No. 32, p. 391, 394—396. Q R, No. 1, p. 46—51, 58. Ch. Ob. vol. x, p. 529. Ch. Res. p. 124, 200, 211. Mem. p. 69. B. P. A. vol. i, p. 79 note, 130, 131, 224 note, 377—379. Pan. vol. iii, p. 333, 334; vol. vi, p. 37. M.B.M.M. vol. i, p. 296, vol. ii, p. 291. N.Y.M.M. vol. iii, p. 475.

the Old, translated;—the Missionaries were going to print Desgranges' translation.

March 1811. They hoped to begin to print that year. [But it proved to be Desgranges' translation that they had in view.]

Oct. 4, — New Testament, and the Old to Numbers, translated;—New Testament stated to be in the press; [but it was Desgranges' translation, the only one in the press at Serampore, as late as Jan. 12, 1812.]

The second version was undertaken at Vizagapatam, early in 1808, by Ananda Rayer, under the superintendence of Messrs. Cran and Desgranges. After the death of Mr. Cran in 1809, the work of revisal and superintendence devolved wholly on Mr. Desgranges, who had no sooner finished the revisal of the first three Gospels, than he was removed by death on the 12th of July, 1810. The translation was at that time advanced at least to the end of Acts, and by about the close of the year, to the end of the first Epistle to the Corinthians. Between March and October, 1811, the three Gospels were put to press at Serampore by the Corresponding Committee of the Bible Society. The printing was conducted under the eye of Ananda Rayer. In October Mr. Gordon was revising John at Vizagapatam, in hopes of getting it ready to be printed with the other Gospels; and Mr. Lee was employed in Genesis. In January, 1812, the work was still in the press.

The Telinga is the language of the Northern Sircars, one of the four great provinces of the British Empire in Hindostan. It derives its name from that

part of the province which lies between the rivers Krishna and Godavery, and is separated by the former from the Carnatic. This district and all the Kingdom of the Nizam lying between the two rivers, was formerly called Tellingana. Next to the Orissa, the Telinga is the most common language spoken by the residents at Juggernaut, the border of the Telinga country being "only a few miles distant" from that Mecca of the Hindoos. The Baptist Missionaries reckon the population to be benefited by the Telinga versions, to be equal to that of England, which amounts to nine millions.*

XIII. GUZERATTEE. This version was begun by the Baptist Missionaries, probably in May, 1806, certainly before the month of September, but little or no progress had been made at the end of October.

End of 1807. Printing begun, but soon stopped for want of funds.

Aug. 12, 1809. Printing pronounced *not* begun.

Nov. 9. The four Gospels were translated, and the version has never been carried any further.

December 1810. Numbered among the languages in which the printing was "more or less" advanced. [This had reference to the small beginning made in Matthew, in 1807; no more had been printed on the 15th of Jan. 1812.]

The territory comprised in the ancient soubah of Guzerat, lies on the western coast around

* Ch. Res. p. 109, 114. Nar. p. 59. M's Geog. vol. ii, p. 190, 435 note, 455, 457, 458.

the gulph of Cambay, containing most of the present possessions of the English in that neighborhood, and a large region further north extending to the Indus, which near its mouth separates Guzerat from Persia. It is one of the finest provinces of India, containing, it is said, thirty-five cities, (among which are Cambay and Surat,) and inhabited by a fierce and rapacious people.*

XIV. SEEK. This version was commenced by the Baptist Missionaries between the middle of September and the middle of October 1806, but at the end of the latter month they had made little or no progress.

End of 1807. Translated to the end of John.

Aug. 12, 1809. New Testament translated, but not revised;—a fount of types completed;—types set for the first sheet.

Nov. 9. A part or the whole of Genesis translated;—types in the same state.

March 8, 1810. Printing stated to be "begun." This statement was repeated in the same words in June 1810,—and in March 1811.

August 1811. New fount of "types in the Gooroomooke Naguree character, used by the Seekes in the Punjab," finished.

Oct. 4. "New Testament in the press;" probably little printed, or the progress would have been marked; Old Testament translated to Numbers.

This language is sometimes called the Punjabee; and the province of Lahor, the chief seat of the Seekes, is called the Punjab. This province, which for-

merly made a conspicuous figure in the Indian history, and is still very populous, and highly cultivated and healthy, lies on the eastern branches of the Indus, and is bounded on the north by Cashmire, on the east by Delhi, on the south by Moultan, and on the west by Kandahar and Cabul. The city of Lahor, once the residence of the Mogul Kings, is the capital of the Seekes. This "numerous nation," which is said to consist of a number of small independent states in federal union, occupies, besides the province of Lahor, that of Moultan, and a part of Delhi. "The Seekes," says Bryce, "advancing from the temperate regions of Lahor and Cabul, and like the torrents that descend from eight mountains, gathering strength as they proceed, are now almost come into contact with the only power in India that they can regard as formidable; and are perhaps destined, at no very remote period, to decide the fate of the British Empire in that quarter of the world. They have already planted their banners in the borders of Oude; and their further progress must be regarded as the signal of hostility between them and the British government,—an event more perhaps to be dreaded than any that has occurred since the establishment of our Empire in India."

"This singular people" have formed "a secession from Hindooism." Their "founder" was a "Hindoo of the military tribe, and his followers are all converts from the established superstition of the country. Their system is pure philosophical theism," without the fables of the Brahmins.

* M's Geog. vol. ii, p. 436, 447 note, 453.

Dr. Carey remarked, under date of Nov. 16, 1810, "It is probable that brother Chamberlain will remove from Cutwa to a station up the country, perhaps Delhi or Agra.—It is our wish that he should attempt to introduce the Gospel into the country of the Seeks. At present some obstacles are in the way, but I trust they will eventually be removed." Mr. Chamberlain has since settled at Agra.*

XV. MALAYALIM or *Malabar*. This version was begun about the first of December, 1806, at the instance of Dr. Buchanan, by Mar Dionysius, Metropolitan of the Syrian Church in Malabar; and was entrusted as fast as it was finished to Col. Macaulay, at that time British resident in Travancore, under whose direction the printing was afterwards conducted at Bombay.

1807. In the course of that year the Gospels were finished and sent to Calcutta, and Dr. Buchanan contemplated printing the version at Serampore, but he afterwards relinquished that design.

The same year he published in Bengal an account of the Syrian Christians.

January 1808. New Testament finished, and carried by Dr. Buchanan to Bombay to be printed, a fount of types having lately been cast there. Learned natives went from Travancore to superintend the press.

— 1810. Matthew and Mark, beautifully printed, arriv-

ed in England; and the Committee of the Bible Society, after seeing these copies, sent a quantity of paper to Bombay to forward the edition.

September 1811. Printed to John xii;—the work was advancing less rapidly than Dr. Buchanan had expected, who six months before had expressed a hope that the New Testament was nearly finished. They seem to have been printing about one Gospel a year.

October. The Calcutta Auxiliary Bible Society had determined to print 5000 copies of the New Testament at Serampore.

Jan. 15, 1812. Not in the press at Serampore, and no types preparing at that place.

What progress has been made in translating the Old Testament, is not known; but it was expected that the work would not cease till the whole Bible was printed.

This is the language of the country of Travancore and Malabar, which is called Malayala, and is comprehended between the mountains and the sea, from Cape Comorin to Cape Dilly; a region extending upwards of 300 miles along the Malabar coast, and containing by computation 50,000 Syrian, (according to Dr. Kerr, 70 or 80,000,) and 150,000 Syro-Roman Christians, all of whom speak the Malayalim language. Besides these, there are many Jews in the region, and very many Pagans.*

XVI. BURMAN. This version was begun at Serampore in the spring of 1807, by a native

* Ch. Ob. vol. xi, p. 242, 323. Q. R. No. 1, p. 185. Mem. p. 32. Pan. vol. vi, p. 37, 570. M's Geog. vol. ii, p. 434, 442, 452. Bryce's Sketch of the State of British India, p. 152. Crutwell's Gazetteer.

* Ch. Res. p. 134, 148 note, 159, 160, 170. Mem. p. 50, 52. Ch. Ob. vol. x, p. 650. vol. xi, p. 106, 108, 109, 111.

employed to assist the two Baptist Missionaries destined for Rangoon, in acquiring the knowledge of the language.

May 19, 1807. Nineteen chapters of Matthew translated by the native teacher;—types had been begun since the commencement of the year.

November 1810. The two Missionaries were studying the language at Rangoon, and had begun to translate.

March 1811. The printing pronounced to be begun at Serampore; but the work in the press proved to be only a pamphlet containing some extracts from Scripture.

Oct. 4. Printing *not* begun;—types finished;—Matthew and Mark translated.

Jan. 15, 1812. Printing again stated to be begun.

This is the language of the ancient kingdom of Pegu, now swallowed up in the Burman Empire. It is said to have no affinity with the other languages on the east of the Ganges, (the Arracan, Barma, Siamese, Laos, Tonquinese, &c.) and is considered by Dr. Leyden as an original tongue. Mr. Johns states that it is spoken by seventeen millions of people. This is perhaps a mistake, made by confounding Ava, which alone is supposed to contain seventeen millions, with Pegu, which in the year 1754 was reduced to a dependant province by the King of Ava. If the language of Pegu is spoken in Ava, (which seems to be taken for granted in a late Report of the London Missionary Society,) it is probably spoken by considerably more than seventeen millions. Dr. Leyden, in his enumeration of the differ-

ent languages beyond the Ganges, speaks of that of Pegu, but makes no mention of a distinct tongue for Ava.

Another translation into this language, or at least into that of Ava, was contemplated by the two Missionaries of the London Society. After the death of Mr. Brain at Rangoon, Mr. Pritchett was still expected to proceed to the city of Ava, the capital of the Burman Empire, and enter on the work of translating; but it is doubtful whether he has ever begun.

As the nations of India beyond the Ganges have never adopted the religion of the Brahmins, but are worshippers of Boodha, they have no *cast*, and therefore are free from many of the prejudices which obstruct the spread of the Gospel in Hindostan.*

XVII. CARNATA. In the latter part of October, 1806, it was hoped that this version as well as the Burman, would be commenced in a short time. It was begun at Serampore, before the end of July 1807, and from the progress made at the end of the year, probably as early at least as the spring.

End of 1807. Translated nearly to the end of John.

Aug. 12, 1809. New Testament translated, but not revised, and the Old Testament begun. This version was to be printed with the types preparing for the Telinga, merely with the addition of a letter or two.

Nov. 9.—Part or the whole of Genesis translated.

* Ed. R. No. 32. p. 394, 395. Ch. Ob. vol. x, p. 841. Pan. vol. vii, p. 277. B. P. A. vol. i, p. 231. M. B. M. M. vol. ii, p. 295. M's Geog. vol. ii, p. 462, 465, 466.

Dec. 7, 1810. Two or three books of the Old Testament translated; the work checked for want of funds;—Telंगा types finished about this time.

Oct. 4, 1811. Just beginning to print;—Old Testament translated to Deuteronomy.

The Baptist Missionaries represent this language to be spoken by a population as great as that of England; but in what part of Hindostan that population is to be found, we are not told. From the name of the dialect, which is sometimes written *Carnatica* and *Carnatic*,) it is likely to be the language of some part of the Carnatic. Now there is a region of the Carnatic lying between Madras and the Northern Sircars, extending two hundred miles along the coast, where the Tamul seems not to be in use. Dr. Carey repeatedly tells us that the Tamul is spoken only "from Madras to Cape Comorin." There is then an interjacent district between the Tamul and the Telंगा country; and what language so likely to be spoken there as the Carnata or Carnatic? That this dialect has so strong an affinity to the Telंगा, (one alphabet being nearly common to both,) is a circumstance greatly in favor of this conjecture.*

XVIII. ARABIC. This version was begun at Dinapore, by Sabat, about the beginning of 1808. Before May 1810, proposals had been issued for publishing the Arabic Bible, which had met with very liberal patronage in India. In the month of

June the Corresponding Committee of the Bible Society adopted a plan to print, besides a large and cheap edition of the whole Bible, a splendid edition of the New Testament, to be presented to the Mahomedan princes and Sirdars in Arabia and Persia, with a notification of the versions made into the vernacular languages dependent on the Arabic; the whole "resembling, as nearly as possible, their own beautiful writing." The version of the New Testament was finished by October, 1811, but not put to press, though apparently lodged at Serampore for the purpose. Nor was it printing at that place as late as the middle of January 1812.

Next to the Chinese—this is the most important language in Asia. The Arabic version, in regard to the extent of country through which it will spread, says Mr. Martyn, "is of more importance than one fourth of all the translations now in hand. We will begin," continues he, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea coast of the Mediterranean and Turkey; and one language shall suffice for them all." "The Arabic language," says Dr. Buchanan, "has gone far beyond the bounds of Arabia, and is known to almost a *third part of men* in the East. The Koran has consecrated it in the eyes of millions, in central Asia, on the continent of Africa, and in the isles of the Indian Ocean." Indeed "it is read in every quarter of Europe, Asia, and Africa, where Mahometanism prevails." According to Dr.

* Q. R. No. 1. p. 46. Nar. p. 39. Pan. vol. vi, p. 37, vol. vii, p. 351, vol. viii, p. 43, 96.

Leyden; one of the component parts of the Malay tongue is derived from this stock, and Malay literature "is written in a character slightly changed from the Arabic." The Arabic is confidently asserted to be the parent of the Persian; and Sir William Jones believed that all the languages of Asia might be traced to three, of which the Arabic was one.*

XIX. AFGHAN or *Pushto*.

This was one of the seven versions which Dr. Leyden engaged to superintend in March 1810. By the end of that year Matthew was translated, and no more was done till his death.

The tribes or nations of the Afghan race, which are very numerous, and differ much in language, customs, religion, and countenance, with little knowledge of each other, possess a tract of country stretching from the mountains of Tartary to certain parts of the gulph of Cambay, and from the Indus to the confines of Persia. Others say they extend on both sides of the Indus, and inhabit the eastern part of a mountainous region commencing in western Persia; that their empire includes "all the eastern provinces of Persia," and extends eastward to the English territories. The province of Cashmere is certainly subject to their empire. Their principle settlements have been the mountainous districts bordering on Cabul, Candahar, Hazaret, &c. It is the western part of the province of Cabul which they

occupy, and the city of Cabul is the capital of their empire. The territory which they principally inhabit is denominated Afghanistan or Afghana. The language which chiefly prevails among them is called the *Pushto*. But different languages, at least different dialects, are in use among them. A variety of tongues prevail in the north-western part of Hindostan, no less than eleven being spoken in the single soubah of Cabul.

The Afghans profess the Mahometan faith, but are divided into different sects. They are a rough, predatory people, and whether leagued with Persians or Hindoos have always been regarded as the chief strength of the armies in which they have served.

As the Afghans, at least a part of them, are allowed by all to be indigenous, the question of their origin has excited no small curiosity. One writer in treating of those who inhabit the western part of Cabul, tells us, that they were transported thither from the western coast of the Caspian sea by Tamerlane. But though the Afghans are denominated Tartars in some histories of Asia, they bear no resemblance to that people in their persons, manners, or languages. They themselves assert that their ancestor Afghan was grandson of *Melic Talut* or king Saul, and they retain several traditions respecting Saul and David but a little varied from the sacred history. They also affirm that *Usbec*, (regarded probably as the father of the Usbec Tartars,) was another grandson of Saul. "They boast much of the antiquity of their

* Ch. Res. p. 199, 205, 208. Ch. Ob. vol. x, p. 369, 529, 530. Ed. R. No. 32, p. 391, 392.

origin, and the reputation of their tribe; but other Mussulmans reject their claim, and consider them of modern and even base extraction." "Although their claim to a descent from *Saul* seems to resemble some of the fictions borrowed by *Mahomet* from the later Jewish Rabbins," Sir William Jones had no doubt that they were descendants of Israel. "We learn from *Esdras*," says he, "that the ten tribes after a wandering journey came to a country called *Arsaxeth*, where we may suppose they settled. Now the *Afghans* are said by the best Persian historians to be descended from the Jews; they have among themselves traditions of such a descent; and it is even asserted that their families are distinguished by the names of Jewish tribes; although since their conversion to the Islam, they studiously conceal their origin: the *Pushto* language, of which I have seen a Dictionary, has a manifest resemblance to the *Chaldaic*; and a considerable district under their dominion is called *Hazareh* or *Hazaret*, which might easily have been changed into the word used by *Esdras*. I strongly recommend an inquiry into the literature and history of the *Afghans*."

Whether the inquiry thus recommended has yet been carried far enough to authorize us to rest implicitly on the present opinions of learned Europeans in Asia, may be reasonably doubted. Dr. Buchanan believes that only a small part of the *Afghans* are of Jewish extraction. Some tribes, he tells us, give proof apparent to the eye that they are of the Israelitish

race; but other tribes have the countenance of the Persian, others of the Hindoo. This, however, is no certain proof that they are not all of Jewish descent. For in another place, where speaking of the "very imperfect resemblance" between the black Jews in Malabar and European Jews, which proved that there had "been intermarriages with families not Israelitish," he says, "I had heard that those tribes which had passed the Indus, have assimilated so much to the customs and habits of the countries in which they live, that they may be sometimes seen by a traveller without being recognised as Jews. In the interior towns of Malabar I was not always able to distinguish the Jew from the Hindoo. I hence perceived how easy it may be to mistake the tribes of Jewish descent among the *Afghans* and other nations in the northern parts of Hindostan." A great part of those tribes, whom Dr. Buchanan allows to be descendants of Israel, are Mahometans, having been compelled to receive that religion at the point of the sword. "In the provinces of Cashmire and Afghanistan, some of the Jews submitted to great sacrifices, and they remain Jews to this day; but the greater number yielded in the course of ages to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact."*

* R.'s Cyc. under *Afghans* and *Cashmire*. Ed. R. No. 30. p. 335, 236. Ch. Res. p. 221, 222, 231, 232, 237, M's Geog. vol. ii, p. 434 note.

XX. CASHMIRIAN, or *Rak-heng*. This is another of the seven versions which Dr. Leyden engaged for in March 1810: but as the Baptists commenced a version into the same language before the end of that year, Dr. Leyden never made a beginning. On the 4th of October, 1811, Matthew, Mark, and Luke were translated, and a fount of types was about finished; but the printing was not begun.

The province of Cashmire, for which this version is intended, lies wholly in a valley surrounded by steep and stupendous mountains, at the northern extremity of Hindostan; having Thibet on the north and east, Labor on the south, and Cabul on the west. The dimensions of the valley according to Mr. Forster, are 80 British miles by 40; according to Mr. Rennell, 75 at least by 50 or more. It appears to have been formerly a lake, which depositing a vast depth of soil, left the valley surprisingly fertile. It is still intersected by a capital river, the Behut or Hydaspes, which occupies in some part of its breadth about two miles, and has a remarkably smooth current through the whole valley. "The periodical rains which almost deluge the rest of India are shut out of Cashmire by the height of the mountains," that "tower above the regions of snow," "so that only light showers fall there; and yet these are so abundant as to feed some thousands of cascades, which are precipitated into the valley from every part of the stupendous and romantic bulwark that encircles it. The soil is the richest that can be conceived," every where copi-

ously watered by rivers and streams falling into the Behut, "and its productions are those of the temperate zone." This "happy valley," this "garden in perpetual spring," this "paradise of India," as it has been called by its admirers, "is celebrated throughout Upper Asia for its romantic beauties, the fertility of its soil, and the temperature of its atmosphere." "Many lakes are spread over its surface, some of which contain floating islands. The whole country indeed resembles a garden interspersed with towns and villages, varied with beautiful trees, green meadows, fields of rice, hemp, saffron, and different legumes, and intersected with canals winding through them in all forms. The scenery is in a high degree picturesque, and a portion of the romantic circle of mountains forms a part of every landscape." "Cashmire," says one, "is altogether a holy land; and it abounds with miraculous fountains." "It is said to contain 100,000 villages, and to be stored with cattle and game without any beasts of prey." The complexion of the inhabitants, especially of the women, is nearly as fair as natives of Spain. They are a manufacturing people, and by them was first fabricated the cloth which is called Casimer.

Cashmire submitted to the Mahometan empire, and for a long series of years was governed by a race of Tartar princes. Afterwards for more than a century and a half it was annexed to the house of Timur, until about the year 1746, when it was formed into a province of the Afghan empire, and placed under

the government of a viceroy tributary to the Sultan of Cabul.

The language of the Cashmians is derived from the Shanscrit, and resembles in sound that of the Mahrattas, though more harsh. In religion they are Mahometans, Pagans, and Jews. Of the Mahometans, multitudes are of Hebrew origin. The pagans have thrown off the fetters of the Brahminical tradition which prevailed in the province before the Mahometan conquest, and now appear to have a religion peculiar to themselves.*

XXI. MALDIVIAN. This is another of Dr. Leyden's seven versions which he engaged for in March 1810. By about the end of that year Matthew was translated, and no more was done till his death.

This version is presumed to be for the Maldivian islands, a cluster which begin about 250 miles south west of Cape Comorin, and stretch southward four or five hundred miles. They are so numerous and so near each other, that navigators, unless they have succeeded lately, have not been able to number them. They are all low, sandy, and barren. The religion of the inhabitants, like that of the other islands, is Paganism and Mahometanism.†

XXII. BUGIS or *Bouguese*. This also was one of Dr. Leyden's seven versions stipulated for in March 1810. By about the end of that year the Gospel

by Mark was translated, and the work proceeded no further till his death.

This is the language of the greater part of the Celebes, and it has extended to other islands. Though the Koran had been translated into this tongue, no version of the Scriptures had ever before been attempted. "The natives of Celebes are distinguished for their vigor of mind and strength of body, and are acknowledged to be the first of the *Orang Timor* or eastern men. Literature was formerly cultivated among them. Dr. Leyden enumerates fifty three different volumes. Their songs, says he, and romances are famous among all the islands of the east. Their language extends to other islands, for they formerly carried their conquests beyond the Moluccas. The man who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translations of Wickliffe."*

XXIII. MACASSAR. This was another of the versions which Dr. Leyden engaged for in March 1810. By about the end of that year Mark was translated, and no more was accomplished till his death.

Macassar is the name of a town, and of a considerable kingdom, in the island of Celebes. This language is spoken at the town, and probably through the kingdom of Macassar, and in the great island of Borneo.†

XXIV. SIAMESE. Another of Dr. Leyden's seven versions contracted for in March 1810.

* R.'s Cyc. under *Cashmire*. Ch. Ob vol. xi, p. 328. Guthrie's Gazetteer. Ch. Res. p. 225, 231, 237. Pan. vol vii. p. 375. M's. Geog. vol. ii, p. 434 note, 452.

† Guthrie's Gazetteer.

* Ch. Res. p. 146, 147.

† Ch. Res. p. 237. Guthrie's Gazetteer.

One Gospel had been translated, probably into this language, certainly into this or the Jaghatai, before October 9, 1811.

This is the language of the kingdom of Siam, beyond the Ganges. This kingdom is separated by high mountains on the east from the kingdoms of Cambodia and Laos, on the west from Pegu, and on the north from Ava, or more properly from Jangoma: On the south lies the river Siam, and the peninsula of Malacca, the north west part of which is subject to Siam. The Siamese are divided into two tribes, of which the more ancient inhabit the country bounded by the Menam and the river of Cambodia. Their language is considered by Dr. Leyden as original, though connected with some of the Chinese dialects.*

XXV. JAGHATAI. This is the last of Dr. Leyden's seven versions and undertaken in March 1810. Either this or the Siamese, more probably this, was neglected till his death. A single Gospel had been translated into the other before October 1811. It is to be hoped that the College of Fort William will not suffer the benevolent design of Dr. Leyden to fail, but will contrive means to carry through the several versions which he had undertaken.

"The Jaghatai is the original Turcoman language as spoken in the central districts of Asia;" and bears much the same relation to the Turkish that the Saxon does to the English. The affinity is so great, that though the Turks have long since lost their Tartar configuration, their

language sufficiently betrays their descent from a Turcoman tribe.

"The Jaghatai or Zagathai is the language of Great Bucharra, which was called Zagathai from a son of Zenghis Khan, who professed Christianity in his capital of Samarchand at a time when there were more than a hundred Christian churches in Zagathai. Some of these churches remain to this day. The language is spoken in Bochara, Balk, Samarchand, and other cities of Usbec and Independent Tartary, a district of country extending from the north west point of Hindostan towards the Caspian sea, and bordering on Persia. This region, which contains multitudes of Jews, has by some been fixed upon as the chief residence of the ten tribes. Dr. Buchanan's opinion is, "that, if from Babylon as a centre, you describe a segment of a circle from the northern shore of the Caspian sea to the heads of the Indus," comprehending this country, the greater part of Persia, and the north west corner of Hindostan, "you will inclose the territories containing the chief body of the dispersed tribes of Israel."

This part of Tartary was once the seat of a more powerful empire than that of Greece or Rome. Zenghis Khan, who flourished about the year 1200, and Tamerlane, who died in the year 1405, both made it their favorite residence. Samarchand was the birth place of the latter, and the royal seat of both.†

XXVI. COMARRE or Canara. This version was begun at Bel-

* Ed. R. No. 32, p. 395. M's. Geog. vol. ii, p. 466.

† Ch. Res. p. 237—239. Ed. R. No. 32, p. 300. M's. Geog. vol. ii, 412, 413.

lary by Mr. Hands, from the London Missionary Society, about the beginning of 1811. By the following October he had produced a translation of Luke.

This language which has an affinity to the Telinga, and takes the name of Canara from a country lying on the Indian sea, between Goa and Malay-ala, about 120 miles long, and from ten to thirty broad, is spoken from Goa and the Mahratta borders to the southern extremity of Mysore.*

XXVII. ASSAM. This version was commenced by the Baptist Missionaries after March 1811, and by the 4th of October they had translated the Gospel by Matthew, but had not begun to print.

The country of Assam, for which this translation is intended, lies to the north east of Bengal, and is bounded on the north by Thibet, on the west by Hindostan, on the south by Meckley, and on the east by a part of the Burman Empire, or Ava. In some maps it is placed within the bounds of Hindostan.†

XXVIII. NEPALA. This version was commenced by the Baptist Missionaries after March 1811, and by the 4th of October eleven chapters of Matthew were translated, but the printing was not begun. The version is supposed to be intended for the kingdom of Napaul or Neipal, which lies immediately north of Oude, and borders on Thibet. According to some maps at least, it is included within the limits of Hindostan.

XXIX. TURKISH. The mission at Karass, between the Black and Caspian seas, was es-

tablished by the Edinburgh Missionary Society in 1802. In 1805 two Missionary printers were sent out with a printing press and a fount of Arabic types. Before May, 1807, the British and Foreign Bible Society had sent a new supply of Arabic types, and paper sufficient to print 5000 copies of the New Testament. By the month of August 1810 the New Testament was printed to the end of Acts. At the beginning of 1812 it was "nearly completed."*

XXX. CALMUC. A small portion of the Scriptures had been translated into this language by the Moravian brethren at Serepta, when they applied to the Committee of the British and Foreign Bible Society, about the year 1807, to send them 600 rubles, to enable them to purchase a fount of types at Petersburg. The Committee, before the month of May 1808, had sent them this sum, with a promise of more in case they would proceed to translate and print entire books of the New Testament. Stimulated by this encouragement the brethren sat down in earnest to translate the Gospel by Matthew, some time apparently in the year 1808, and the Committee received an account of their proceeding in the spring of 1809. It was expected at that time that the work would be prosecuted till the whole New Testament was published. These are the thirty languages into which an attempt has been made to translate the Sacred Scriptures. Of these, fourteen, exclusive of the Assam and Nepala, are languages of Hindostan;

* R's. Cyc. under Canara.

† R's. Cyc. under Asam.

* Ch. Ob. vol. xi, p. 399.

1812.
viz. the Tamul, Bengalee, Hindostanee, Mahratta, Orissa, Shanscrit, Telinga, Guzerattee, Seek, Malayalim, Carnata, Afghan, Cashmirian, and Comarre; including almost all the dialects of that country.

Three are spoken in India beyond the Ganges; viz. the Burman, Siamese, and Assam, (unless Assam be considered as belonging to Hindostan,) besides the Eastern Malay used in the peninsula of Malacca.

Six are spoken in the islands; viz. the Eastern Malay, Cingalese, Western Malay, Maldivian, Bugis, and Macassar; besides the Tamul used in one district of Ceylon.

Seven are spoken in other parts of the continent of Asia; viz. the Persian, Chinese, Arabic, Jaghatai, Nepala, (unless Neipal be considered as belonging to Hindostan,) Turkish, and Calmuc.

Except the Chinese and Burman, all the languages under the care of the Baptist Missionaries belong to Hindostan, if the Assam and Nepala may be considered as belonging to that country.

Next to the Tamul, Eastern Malay and Bengalee, which are finished, and exclusive of the Cingalese, which is an old version of the whole New Testament and three books of the Old, the most forward of these Translations are the Orissa, Shanscrit, Mahratta, and Hindostanee, which on the 4th of October, 1811, were in the following state.

VOL. V. *New Series.*

Orissa. New Testament printed; the Old Testament, except the Pentateuch and from Judges to 2 Kings inclusive, printed; Ruth also printed; the whole Bible translated except the Pentateuch.

Shanscrit. New Testament, and the Old to the end of Joshua, printed; the translation advanced to 1 Kings, viii.

Mahratta. New Testament and Genesis, with a second edition of the Gospels, printed; Old Testament translated, except from Joshua to 2 Kings inclusive and the Prophetical Books; and of this portion, Ruth, Lamentations, and Daniel were translated.

Hindostanee. New Testament, with a second edition of the Gospels, printed, and Genesis in the press; the Old Testament translated to Job.

Many languages still remain in Eastern Asia into which no part of the Scriptures is translated. These are, the language of Cabul, (and indeed in that province no less than eleven different tongues are said to prevail,) the languages spoken by different small nations of mountaineers to the north and east of India; the language of Bootan; those of Tartary; several in India beyond the Ganges; and many in the Islands. The exact number has not been ascertained, and it is difficult even to form a conjecture on the subject, as there are probably many tongues in the numerous islands, and some beyond the Ganges, which have never been noticed by Europeans.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE WORD *BRETHREN* AS
APPLIED IN THE HOLY SCRIPTURES
TO CHRISTIANS.

THE Bible is written in a manner wisely suited to take strong hold of the hearts and understandings of men. In that quality of good writing which is described by the epithet *interesting*, the word of God infinitely surpasses all other books. One great reason of this distinction is, that the Bible makes great use of those incidents in human affairs, and those relations in life, which are equally intelligible, and deeply felt, in all countries, in all stages of society, and at every period of the world. The relations of parents and children, brethren and sisters, husband and wife, are employed throughout the Scriptures to convey the most important instruction, in a manner which cannot fail to impress the heart of every attentive reader. It is my design to make a few remarks on the word *Brethren* as applied to Christians, and to shew that this single word teaches professed Christians their duty to each other, in the most forcible and affecting manner.

The relation which subsists between the children of the same parents, has been regarded by the whole human race as naturally prompting to the most tender and unshaken friendship. Many of the heathens have felt and exquisitely described the power and tenderness of this re-

lation. In all Christian countries, the man who looks with indifference upon his brother's concerns, who does not sympathize with his brother in affliction, and rejoice with him in prosperity, is accounted unnatural and unfeeling.

I now proceed to observe, that the scriptural application of the word *Brethren* to Christians teaches us,

1. That all Christians have a common father. This is so obvious that it needs hardly to be mentioned; and yet it is full of the most serious instruction, and gives rise to many affecting considerations in the mind of every contemplative man. God is the Father of all men as their Creator; but he is, in a more endearing sense, the Father of those who are *born again*. Persons of this character he describes as *begotten again to a lively hope*, and, in another place, as *begotten with the word of truth*. In this high and spiritual sense, Christians are called the sons of God, are entitled to the privileges of children, and are made heirs to an *inheritance incorruptible, undefiled, and reserved for them in heaven*. Surely the idea that Christians have a common father, and that the everliving God stands in the relation of a spiritual Father to each one of them, may well endear them to each other, and unite them in the closest bonds.

2. The word *Brethren* applied to Christians should remind them that they have a common interest. The children of earth-

ly parents, living under the same roof, receiving the same education, looking forward to similar employments and to the same standing in society, and heirs apparent to the same inheritance, feel a common interest. Whatever affects one, reaches to every member of the family. They not only feel this interest in fact, but manifest to all around them, that they feel it. So Christians ought to feel with respect to the great things in which they are equally interested. They should be wide awake to every event which promises good, or threatens evil, to the Church. They should zealously take hold of every thing which favors the great cause of truth and godliness; and should cheerfully cooperate in every attempt to promote the common good, especially the salvation of their own souls and that of the souls of mankind generally. As the great interests of Christians are more important and more lasting than imagination can conceive; as they reach to heaven, extend through the universe, and look forward to eternity, how strong is the obligation, how imperative the duty, to keep those interests continually in view. How strong is the obligation, likewise, to assist each other in the attainment of the common object, to advise, strengthen, and support each other in the way to the realms of light. How should they rejoice in the conversion of a single sinner, in a revival of religion, in the promulgation of the Gospel among the heathen, in the translation and circulation of the Scriptures, in the formation and success of Bible and Missionary Societies, in the forma-

tion, increase, and purification of churches, in the settlement of faithful ministers, in the promotion of brotherly love, and in the present hopes and prospects of a better day for the church of God. Nor should they rejoice only; they should labor and pray and strive earnestly for the continuance of favorable prospects, and for the special interposition of God to save ruined men. How should they mourn over the progress of infidelity, the increase of vice, the neglect and profanation of divine ordinances, the multiplication of sects and heresies, the increase of false teachers and blind guides, the delusion of immortal souls to their final perdition, and the devices and partial triumphs of Satan. Nor should they mourn only; they should exert themselves to counteract evil by all lawful means, and without intermission or weariness.

If these observations are true, how do they reprove the actual conduct of professed Christians, and the actual state of their hearts and feelings. How engaged and earnest are they, at least many of them, about the perishing things of this world, the news of the day, the ordinary politics, gain or loss, and future temporal prospects. Tell them of the conversion of a sinner, or a revival of religion, and some of them are struck dumb; others make a few languid inquiries, and change the subject; while few burn with a celestial ardor, and appear inflamed with love to God, and animated by zeal to promote the salvation of men. I am often amazed when I look within myself, and then cast my eyes upon professed

Christians around me. Are we Christians, I exclaim, *we*, who are so little alive to God, so burdened, oppressed, and sunk into the earth by worldly things?

Let those who are devoted to little sects, to the promotion of party views, and who appear to take pleasure in division, seriously consider and inquire, whether they regard all Christians as their brethren, whether they keep the common interest in view, or lose sight of this elevated object in a miserable scuffle for some trifling personal or party triumph.

3. A suitable consideration that all true Christians are *brethren* should teach them not to contend violently about little things, nor to make great differences out of those which are in their own nature small. Such a course would appear extremely unbecoming in members of the same family, with respect to the management of their temporal concerns. If the heirs to a great estate, standing in the near relation of brethren to each other—an estate so limited as to be always held by them in common, so that the interest of one would always be the interest of both,—if such heirs should begin a fierce contention about some trifling appendage of the estate, all mankind would pronounce them foolish in the extreme. Much more foolish are Christians, when they forget the great interests in the pursuit of which they are agreed, and spend all their time and vigor in magnifying and perpetuating differences which respect doubtful and unimportant points. Such Christians there have been in the world; such there are still; misled, indeed,

and clogged with many infirmities, yet having in them *some good thing towards the Lord God of Israel.**

4. From a similar reference to the word *brethren* we are taught that Christians should unite in defending their great and common interests, whether assailed by open enemies, pretended friends, or even those who stand in the nearest outward relation to them. Members of the same family, unless given over to folly and madness, always unite to preserve the property, the rights, and the reputation belonging to them in common. Even if one of the family should so far forget himself as to disobey the reasonable and lawful commands of his father, and pursue a course which would ruin himself and tend to ruin the whole family, doubtless all the other members of the family would take care of their common interests by protesting against his misconduct, and doing all in their power to secure themselves from the ill effects of it. So Christians should not fail to bear public and decided testimony, even against those who profess to be of their number, if, notwithstanding their professions, they are in fact hostile to our common Christianity. It will be said, perhaps, that Christians are not authorized to doubt the sincerity of any who profess the same holy religion; not because there are not false professors, but because it is impossible for man to distinguish them. Is it then to be supposed, that men cannot distinguish between the friends and the ene-

* 1 Kings xiv, 13.

mies of Christianity, if the latter only wrap themselves up in a *profession*? With the Scriptures in their hands, and the spirit of Christianity in their hearts, it is as easy for Christians to distinguish the enemies of their religion, as for members of a family to distinguish the enemies of their common prosperity from their most approved friends. The very idea that a religion communicated to men for their salvation is of so undefined a character, as that its friends cannot be distinguished from its enemies, is absurd. Let Christians, then, earnestly seek to understand the great truths on which their hopes are built, on which all their great interests depend, and in which the glory of the blessed Gospel consists; to these truths let them adhere, as to the anchor of their safety. These great truths have the most intimate and vital relation to the success and progress of Christianity in the world, not less than to the comfort and support of the individual believer. Let brothers, who are joint heirs to an estate, burn their title deeds, undermine the buildings, pull down the fences, and lay waste the crops; but let not *Christians* forget, or undervalue the interests which they have in common, and let them beware of all, who, with whatever pretensions, would deprive them of all that is truly valuable.

5. Children of the same parents are usually friendly to each other through life. They take a lively interest in each other's welfare; they befriend each other in a thousand ways; they assist each other, in short, by advice, and a perpetual interchange

of kind offices. If, through the uncertainty of human affairs, one should become poor and the other rich, the miseries of poverty will be alleviated by assistance afforded by a brother's hand, and with a brother's tenderness. The man who should pass by his brother in poverty, as if he were a perfect stranger, and should not even inquire into his brother's sufferings, would be justly pronounced hard-hearted and destitute of natural affection. So Christians should feel towards each other. They should supply the wants of their fellow Christians, both of a temporal and spiritual nature. Shall it be concealed that they too generally fail in this duty? Can it be denied, that there are rich professors of Christianity, who pass by their suffering brethren with closed hands, careless eyes, and hard hearts? Is it not also true, that many others, who are not utterly destitute of feeling, are yet much less alive to the wants of their fellow Christians than they ought to be? Let all professors of religion examine themselves in this matter. Let them consider that all true Christians are their brethren; and let them ask whether they discharge all the duties of which they are reminded by this endearing relation.

6. By the scriptural use of the word *brethren* Christians are taught that they should feel a peculiar tenderness towards each other's reputation. Though this consideration has been alluded to already, it is of sufficient importance to be made a distinct head of inquiry. Children of the same parents, unless monstrously unnatural and depraved, never go about defaming

each other. They never stand on the alert to hear, and propagate slander against each other. They never repeat stories to each other's disadvantage; especially *old* stories which have long since been proved false, and which are vamped up anew to destroy the innocent. They never multiply, magnify, and delight in scandals, which dishonor their own flesh and blood, disquiet their parents, and torment their brethren. If one member of the family is proved to be guilty of a base and wicked action, all the other members lament it, and endeavor to reclaim the wanderer from the error of his way. If their endeavors are blessed they are very willing to let the remembrance of their brother's fault die away. But should they, contrary to every dictate of natural affection, moral propriety, or even external decency, strive to make the most of every failing in their brother, to sink him utterly for every such failing, and to do all in their power to prevent his rising again, there would be one universal burst of indignation at their conduct. How, then, does the conduct of Christians appear, when they act the part of talebearers against each other; when they hunt up old stories and circulate them anew; when they lay hold of charges without evidence, and then endeavor to *guess out* the evidence to support their groundless charges; when they make a jest of the failings of their fellow Christians; when they convert the social circle into a retail shop of scandal, into a magazine of combustibles and implements of death and torture; when they discover more zeal to sink a fel-

low Christian, on account of some real or pretended failings, than they ever yet discovered to raise the sinking cause of religion; when they show themselves to be actuated by low jealousies, base envy, contemptible rivalries, sinister views, a desire of personal aggrandizement at the expense of depressing better men than themselves: and how unhappy is the influence of such conduct; especially when ministers are engaged in it, and fall victims to it, or, if not victims, have their influence diminished, their lives disquieted, and their vigor impaired. Yet in this course of conduct many professed Christians systematically engage; and some real Christians, it is feared, get into it before they are aware. Let them extricate themselves without delay, and repent of their sin and folly. O Christians, let us bewail our sins, and strive to live like *brethren*.
A. B.

For the Panoplist.

REFLECTIONS OCCASIONED BY
READING THE THIRD CHAPTER
OF EZEKIEL.

No person is subject to a greater variety of emotions, than a minister of the Gospel of Jesus Christ. When he considers the object of the great and glorious work in which he is engaged, which is to reconcile sinners to God, to deliver them from chains of darkness and give them a crown of everlasting and unfading glory, his pious and benevolent heart palpitates with joy, and is fired with zeal. When he contemplates the arduousness

of the undertaking, and the number and magnitude of the obstacles he must encounter, he almost sinks down in despair of success. When he observes the cold indifference of mortals to their eternal interest; when he sees multitudes living as if they believed there were no God in heaven, and no future state of retribution, debasing their natures by excess and totally regardless of futurity, his soul is writhed with anguish at the folly and madness of his fellow creatures. When he considers the vast responsibility of his station, that a proper discharge of its duties may save a soul, nay many souls from everlasting woe, and the neglect, or careless performance of them, may confirm an infidel in unbelief and harden a sinner in iniquity, and perhaps involve a succession of generations in perdition, fearfulness and trembling seize upon him, and horror overwhelms him.

The great responsibility of the ministerial office, and the awful consequences of a neglect, or careless performance of its duties, should be well weighed by every candidate for the ministry, before he enters upon its sacred functions, as well as by those who are already in the holy office. What was said to the prophet is applicable to the Christian minister. *Son of man, I have set thee a watchman over the house of Israel.* The ministers of Christ are set as watchmen over the souls of the people of their charge. They are to warn the wicked of his danger; to enlighten the ignorant mind; to cheer the desponding soul; and lead the humble penitent to the feet of Jesus. They must

teach the doctrines and duties of the Gospel; and neither *shun to declare the whole counsel of God*, nor *transgress the commandments of God by their traditions*. To be enabled to do this, they must make the Scriptures the principal object of their studies. They should neither desert *the schools of the prophets*, to walk in the groves of Academus; nor quit *the cedar in Lebanon*, to gather nosegays on Parnassus.

May not every minister of the Gospel adopt the language of Paul and say, *Woe is unto me if I preach not the Gospel?* How awfully must the voice of God have sounded in the ears of the prophet, when it uttered, *son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest them not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand.* Does not this same solemn warning ring in the ears of every one, who has been set apart to the Gospel ministry? If he, who through carelessness, or neglect of duty, has caused the death of another, has sleepless nights and days of sorrow, how much more distressing must be the condition of that man, by whose false instruction, or careless performance of ministerial duty, a soul has been lost.

If a minister is cold in religion, can it be expected that his people will be otherwise? If he neglects the duties of a pastor, for other pursuits, it will be dif-

ficult for him to persuade his people, that religion is the one thing needful; and, being ignorant of its value and importance, they will probably neglect it, till it is too late to correct the mistake. The effect of preaching depends much, very much, on the manner of it. Unless the preacher feels what he utters, he will not make his hearers believe it. The natural effect of a sermon delivered in a cold and careless manner, is to convince a doubting mind, that there is no reality in religion; or, at least, that it is of no importance. Is it improbable, that much of the infidelity and indifference to religion, which abound in the world, is to be attributed to want of zeal and fidelity in the discharge of ministerial duty; not a zeal to make proselytes to a sect, but to imitate the example of our divine Master; to inculcate the doctrines he taught, and enforce obedience to his precepts. He went about doing good; he was not afraid to admonish sinners and reprove vice; nor did the fear of giving offence prevent his benevolent heart from warning the wicked of the awful and fatal consequences of his wicked way. *The fear of man bringeth a snare.*

If he, who has been appointed to watch over the souls of men, should be restrained by the fear of giving pain or provoking resentment, from admonishing individuals of their danger, when he sees them falling under the dominion of sin, and walking heedlessly down the broad road to ruin, his tender mercies would be cruelty. That minister, who has labored, both by his public preaching and private admoni-

tions, for the conversion and salvation of sinners, will find peace of conscience on this subject, even though his labors may not have been crowned with success. But how clamorous, how tumultuous, must his conscience be, whose careless life, or want of ministerial fidelity, has lulled sinners into a fatal security and plunged them into everlasting woe! Is it possible, that he, who has been guilty of such misconduct, can find peace in his own bosom, or look with an eye of complacency on the world around him? can he find rest on his pillow, or relief in the bustle of life? If he retires to meditate in his closet, the cries and shrieks of tormented souls pierce his ears. If he lifts his eyes to heaven, he is appalled with the awful declaration, *their blood will I require at thine hand.* L*.

To the Editor of the Panoplist,

SIR,

The following thoughts respecting the treatment which excommunicated persons are to receive from Christians, are submitted for publication, should it be thought they may be useful and instructive.

PROFESSORS of religion entertain different opinions on this subject. Some suppose, that the laws of Christ do not require that an excommunicated person should be treated in any different manner from that in which he was before treated, except being excluded from the Lord's table; and that this solemn act of the Church only puts him back where he was before he made a public profession of religion. It is not

improbable, that such a construction of the laws of Christ relating to the subject may have the natural prejudices of the human heart in its favor; as, according to this, duty may be practised with more ease, and with much less self-denial, than should it be thought to require, that the excommunicated person be treated with more neglect, and his society more shunned by the brethren, than that of those, who never professed friendship to Christ. The Apostle speaks of this act of church-discipline as a *punishment* inflicted by many, 2 Cor. ii, 6. And in 1 Cor. v, 5, he represents the design of excommunication to be, the *destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

It is but too probable, that there are persons, in many of our churches, especially where the rules of discipline are more strictly and carefully observed, who would be glad to be freed from the restraints under which they are there held, were they to suffer no other inconvenience than to be kept from the Lord's table. Could they be admitted to the same familiarity with the brethren, in all other respects, which they had before, instead of esteeming excommunication a *punishment*, they would prize it as a *privilege*; and so far would it be from being *destructive of the flesh*, that it would evidently *gratify* the flesh.

It is not to be believed, that the rules of ecclesiastical discipline are not given with sufficient precision and clearness in the word of God. But to understand them rightly requires attention and candor. It seems,

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by what the Apostle says, that Christians may lawfully have more connexion and familiarity with those, who have never made profession of religion, than with one, who is excommunicated from the church. His words are, 1 Cor. v, 9, 10, 11. *I wrote unto you in the, (as it should be rendered) epistle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat.* It is manifest, that the Apostle is here speaking of excommunication. He directs, in the preceding verses, to purge out the old leaven, that the feast may be kept with the unleavened bread of sincerity and truth. The Greek word for keeping the feast, is here appropriately used for partaking of the Lord's supper. But when the Apostle forbids *eating with* an excommunicated person, he makes use of a very different term—one which imports any eating together and of course eating at common meals. Had he meant to forbid no other eating with the unhappy brother, than at the table of the Lord, it will be difficult to give a reason why, instead of the term he had before used for the sacramental ordinance, he substitutes a word by which Christians are evidently forbidden any eating with an excommunicated person, even at a common table. The manner of expression, and

the connexion in which it is used, seem clearly to imply, that Christian brethren are not to use so great a degree of familiarity with one, who is cast out of the church, as to eat with him at common meals. As the church is yet small, and Christ has but few faithful followers, and these scattered up and down amongst unbelievers, their circumstances necessitate them to company in some degree with those who are strangers to Christ. It is not practicable for Christians to keep at such a distance from persons of this description, as God made it the duty of his ancient covenant people to keep from the heathen nations. But Christians need meet with no difficulty in separating themselves altogether from the company of one, who is cast out of the church. Therefore, says the apostle, I have now written unto you *not to keep company with such an one, no, not to eat.*

But it is said that, after a person is excommunicated, he cannot, with propriety, be called a *brother*; therefore it cannot be, that he is the person intended, when it is said, *with such an one, no, not to eat.* Of course, this prohibition must relate to one, who is found to walk disorderly, previously to his excommunication. In support of this opinion it is urged, that the Apostle directs, 2 Thess. iii, 14, *If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* But it is to be observed, that he immediately adds, *Yet count him not as an enemy, but admonish him as a brother—* as much as to say, “I do not mean that you should refuse

companying with him, until you have taken those brotherly steps with him, which Christ requires in case of offences, and the admonitions of the church appear to be without effect: This would be to treat him, not as a brother, but as an enemy.” And surely, no church can have any right to refuse companying with a brother, whatever offence he have committed, until he has been admonished, both in that private and more public manner, which, in such cases, Christ requires; and yet, under all, he remains impenitent. When the Apostle says, if any man that is called a *brother* be a fornicator, &c. it ought not to be thought, that the prohibition of companying with such an one, does not include those, who are rejected from the church: For the treatment required to be given to *such an one*, can respect no other. To treat any other brother in this manner would be contrary to the rules of Christ—to the rules of love. But to treat one, whom the church is obliged to reject from her communion, in this manner, is an act of brotherly love, and of the greatest friendship, which the brethren, in that case, can express for him: For, if any thing would touch the feelings of the excommunicated brother, soften his mind, and bring him to reflect with shame upon the offences he has committed, it seems that this must do it. Whereas, on the other hand, to treat him with all that familiarity, with which he had been wont to be treated before he joined the church, tends rather to make him unmindful of his offence, and harden him against remorse.

With the construction, which it has been supposed is to be put on the apostolic direction under consideration, the command of Christ entirely agrees. When an offender refuses to hear the kind and brotherly admonitions to be administered to him, Christ says, Matt. xviii, 17. *Let him be unto thee as a heathen man and a publican.* As this direction was given to Christ's Jewish disciples, it is to be supposed, that they would feel themselves required to treat one, who is rejected from the church, in the same manner as the Jews thought themselves required to treat the heathen and publicans. And as this direction was to be a standing rule in the Christian church, it could convey no instruction at all to churches gathered from amongst the heathen, unless it required them also to treat an excommunicated person in the same manner as was required of Jewish Christians. If this be a just construction of the words of Christ, the question, respecting the treatment of a person excluded from the communion of the church, is decided; and Christians are forbidden to use that degree of familiarity with him, which was permitted previously to his profession of religion.

Some may here object, that Christ both ate and drank with publicans; and it would be unreasonable to suppose, that he would restrain his disciples from freedoms, of which he himself had given an example.

But, respecting Christ's eating and drinking with publicans, it does not appear that the Mosaic law required the Jews to exclude one of their brethren

from the congregation merely for holding an office under the Roman government. Had this been the case, we can hardly suppose that Christ, who so carefully observed all the laws of the Mosaic Institution, would ever have indulged a freedom with publicans, which might justly be offensive to the Jews. And it is to be further observed, that to suppose Christ intended, that his eating and drinking with publicans should be an *example* to his disciples of the treatment they were to give to excommunicated persons, would render his direction, Matt. xviii, perfectly unintelligible. Christ *did eat and drink* with publicans; but, he *did not*, with heathen men. How, then, would it be possible for Christians to imitate Christ's example in their treatment of an excommunicated person? It cannot, then, otherwise be, when Christ said of the offending brother, *If he refuse to hear the church, let him be unto thee as an heathen man and a publican*, than that they should suppose him to mean, that they were to treat such an one as the Jews treated heathen men and publicans. In any other view, the direction must be wholly without meaning.

Thus does it appear, that the Scriptures plainly forbid Christians to eat with an excommunicated person, even at common meals. And if this be Christ's rule, it ought carefully to be observed by all Christian churches; and a blessing may be expected to follow. Nothing tends so much to render Christian churches respectable as a careful adherence to the laws of Christ in discipline, as well as in other respects. This renders a church

terrible as an army with banners. Were the laws of Christ carefully observed, in all Christian churches, and were ecclesiastical government, which is a government of love, universally practised among men, it would lay a more effectual restraint on men, than all civil laws, together with all their penal sanctions.

These considerations may serve to show, that it is a matter of no small importance, that Christians treat an excommunicated person with less familiarity, and company less with him, than they may be allowed to do with many of their neighbors, who never made a profession of religion. But whatever outward treatment they give the unhappy person they are obliged to exclude from their Christian fellowship, they are, nevertheless, continually to pray for his recovery, and, upon proper manifestations of repentance, cordially and thankfully to receive him again into their communion. W*.

MISSIONARY LETTERS.

The following letters were written by two young ladies, now the wives of American Missionaries in India, to another young lady, who is their companion in labors and sacrifices, now the wife of another Missionary. They are dated, as will be seen, but a short time before the writers and their correspondent sailed for Calcutta.

B....., August 29th, 1811.

Your letter, my dear Miss P—— was productive of sensations pe-

culiarly pleasing. From the first intimation of your voluntary sacrifice of worldly happiness for the cause of Christ, I felt an attachment, which can only be known by those whose views and prospects are similar, and which has increased by your late affectionate epistle.

The idea of walking in the same path through life, partaking of the same trials and difficulties, induces me already to rank you with the number of my much loved friends, and inclines me to write freely on a subject dear to us both.

Our contemplated undertaking is great, arduous, and highly important. To enter a path untrod before by any American female requires much previous consideration. The subject should be thoroughly investigated, and every argument in favor and against candidly weighed. If arguments in favor of females accompanying missionaries to a heathen land preponderate, we ought impartially to examine ourselves, to see, if we possess those qualifications absolutely requisite for such an undertaking. If through the mercy of God, we humbly dare to hope, he has in any measure prepared us, should we not seriously and prayerfully search for the prevailing motive, which induces us to make the attempt? A life of self-denial is before us, and we must begin by cutting the most tender ties. The paternal roof, and all that is endearing in the appellation of parent, sister, and brother, must be forsaken, never to be seen more. The scenes of our playful years, the companions of our lives, and the much loved circle who surround the social altar for

prayer and praise, must no longer be enjoyed, but lost forever. We must encounter the dangers of the deep, perhaps be taken by some foreign tyrannical power, separated from those we love, and if spared from immediate death, condemned to drag out a wretched existence, in some gloomy prison, or under the galling yoke of slavery and oppression. But if preserved from trials like these, what awaits us in a heathen land? Not the cheering salutations of long absent friends, but the uncouth dialect of an unknown tongue will every where sound in our ears. We shall be surrounded by those whose very countenances wear a terrific aspect, who are destitute of a religious principle by which to govern their actions, and whose consciences are so dead as to cease to alarm when committing the most atrocious crimes. We must live in constant dread of those around, except when faith raises us above the fear of the power of creatures.

Our bodies may be emaciated with sickness, our mental faculties lose their vigor in consequence of the sultry climate; want, peril, and distress may every where attend us. We may soon be called to part with our dearest earthly friends, and be left alone in a land of strangers. When we come to lie down on the bed of death, no parent or sister will soften our dying pillow and wipe away our tears; no congenial *friend* to close our eyes and lay our bodies in the grave. Thus we may end our days in a heathen land. How gloomy, my dear girl, this picture! And yet, have we not rea-

son to expect to find it a reality? What motives are sufficient to induce us to enter a path so filled with briars and thorns? If the object which lies at the end, is not worth making all these sacrifices and enduring all these trials, we shall sink and be discouraged before we get half through. But if actuated from motives of sincere love to the Redeemer, and an ardent desire for the salvation of sinners, we have nothing to fear. He will strengthen and support us in every trying hour. Although he may appoint for us a path full of dangers, yet he will provide a way for escape. He can easily take away those painful sensations of which a separation from our friends will be productive. If he deprives us of every other source of enjoyment, and gives us himself, we cannot be unhappy. If we must leave our parents, on whom we have been dependent, will it not lead us to feel the more need of having God for our Father, and to see more clearly our entire dependence on him? If our sisters and social friends must be forsaken, may we not find sisters in *each other*, and erect the social female altar in a land of pagans? Perhaps we may induce some of the wretched, degraded females of India, to join with us in worshipping our heavenly Father. Perhaps we shall be the first to teach some listening, attentive child to lisp the praises of Jesus. O my dear sister, thoughts like these, are sufficient to excite in our hearts a *wish* to spend our days in a heathen land. Yes, we will give up worldly happiness, joyfully encounter the dangers of the deep and the unknown

trials that await us, at our place of destination. We have every thing to engage us, for all heaven is engaged in the same glorious cause for which, we humbly hope, we leave our native land.

"The sultry climes of India then we'll choose;
There will we toil, and sinners bands unloose!
There may we live, and draw our latest breath,
And in our Jesus' service meet a stingless death!"

Adieu, my dear girl, and believe me your letters will ever enhance the felicity of your affectionate
N —.

H....., Jan. 11th, 1812.

THE commencement of a correspondence with my dear Miss P— is attended with many pleasant sensations. When one whom I love, though an entire stranger, addresses me by the endearing appellation of "sister or friend," I lose every embarrassment, and feel the same perfect freedom as when conversing personally with those companions, with whom I have spent the playful hours of youth. Your affectionate letter met with a cordial reception. The perusal of it increased the wish which I have long indulged, of being favored with an interview with you. The anticipated separation from a beloved mother, affectionate brothers and sisters, and other valued friends, strongly attaches my heart to those "dear selected few" who will be my only associates, through the little remnant of my life. When eagerly listening to the maternal advice of the best of parents, or when attending to the accents of love which

flow from the lips of brothers and sisters dear, I often say to myself, will my Father in Heaven condescend to grant me friends similar to these, in my dear Miss P—, and my ever dear N—?— Oh yes, my heart replies,—*they will* instruct, advise, reprove, and love me too. When the accumulated difficulties of a missionary life depress my laboring bosom, they will direct my thoughts to that Savior, who has kindly engaged to be the friend of the friendless,—the support of his believing children. Their prayers, their sympathy and love, will sweetly calm each rising fear, and tranquilize my distressed soul.

Nothing but an ardent wish of more extensive usefulness, first led my thoughts to the heathen world. Favored by heaven with every temporal blessing heart could wish, a foreign country could have no charm for me. Although I frequently contemplate with pleasure a life so peculiarly devoted to the service of God; yet the consciousness of wanting many important qualifications which I know I do not possess, often creates a depression of spirits, and a doubt with respect to duty. My youth, a slight education, so little vigor and strength of mind, so little piety,—these are obstacles, great indeed. I think it *does* rejoice my heart that you my dear Miss P— and N— are so eminently qualified for the work of the mission. May you be made the favored instruments, of leading many wretched female Indians, to the Lamb of God, who bled on Calvary. On the "great day of dread decision," may the millions who have heard

from your lips the way to heaven, rise up and call you blessed. The idea that an independent, sovereign God, often uses the weakest instruments to promote his glory, and carry on his plans, frequently affords me encouragement. If he has any work for me to do in heathen lands, he will remove every obstacle, qualify me for the important undertaking, and support me under every trial.

Sabbath Eve. I have this day been to the house consecrated to the worship of the Most High God. I have sat under the droppings of the sanctuary with great delight. The inviting sound of the glorious Gospel, which bringeth life and salvation, has conveyed to my inmost soul, a sublime ardor, and heart-felt satisfaction, almost unknown before. O, my sister, how valuable, how exceedingly precious, is the religion of Jesus? How unlike that of Mahomet, how different from any which the carnal heart can invent! How well is it adapted to secure the eternal interest and happiness of all created intelligencies; "how just to God, how safe for man!" While contemplating with rapture the superior excellency of the Christian religion, does not your heart burn within you, at the anticipated prospect of its universal promulgation throughout the world? The present state of the heathen is deplorable beyond description. No star in the east directs them to the Babe of Bethlehem. No Sun of righteousness has arisen amongst them, to irradiate their benighted, dreary path. They spend their days in wretchedness, strangers to the consolations of the Gospel, without a

friend to point them to the Savior of sinners, who alone can make them happy beyond the grave. But "faith looks over these" lowering "mountains" and beholds with joy unutterable the millennial reign of peace and love. The banks of the Ganges and the Indus, shall resound with the high praises of Immanuel; redeeming love shall be the theme of the Hindoo; it shall warble sweetly from the lips of the uncivilized Hottentots on Afric's burning sands. The wandering, inhospitable Indians of our own dear native country, shall catch the sacred fire, and their hearts will beat in unison. Shall we, my dear Miss P— be made instrumental in hastening this great revolution? Will our covenant God condescend to employ us in his service, and bless our feeble efforts? And shall we think any sacrifices too great to make for him? Oh no! Let us willingly take a last farewell of friends and native country, cross the tempestuous ocean, and spend a self-denying, active life in the attempt of leading the females of Hindostan to that Jesus, whom we have found so precious to our souls. What if our lives are replete with hardships and afflictions?

-----Our journey here
Though it be darksome, joyless, and forlorn
Is yet but short; ere long our weary feet
Shall greet the peaceful inn of lasting rest.

I have thought much of the plan you proposed, viz. of studying some new language in order to acquire an eastern language with greater facility. N— and I have conversed upon the subject, and have at length come

to this conclusion; that considering our present indispensable engagements, it would be very impracticable. Were we to continue another year in America, I should enter upon the study with pleasure. Perhaps in the course of three months, if nothing in Providence should prevent, we may commence the voyage. Would it not then be more for our own improvement, to devote our time to reading books calculated to excite a spirit of genuine piety, and prepare us for future trials and privations? Mr. N—— is probably with you....When shall I see you

both at H——? Will you not visit me in the spring? Must I be deprived of an interview with you at my home? I wish much to introduce to you one of the best of mothers, and a circle of dear brothers and sisters. It is but a short ride comparatively speaking.....

.....Will my friend forgive the freedom with which I have written. The effusions of your pen will always afford me the highest satisfaction.

Miss P—— will often think of her sister

H——.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We present our readers with the following account of the annual meeting of the British and Foreign Bible Society, and an abstract of the annual report, from the Christian Observer of May last. Though the article is long, it will be found interesting, and would suffer by being divided.

ED. PAN.

ON the sixth instant, the British and foreign Bible Society held its Eighth Anniversary at Freemason's Hall. The attendance was so numerous, that the Hall was filled almost immediately after the doors were opened and many hundreds, among whom we regret to say were the Earl of Hardwicke, and several members of parliament, and other gentlemen, were unable to obtain admission. At 12 o'clock, Lord Teignmouth, the president, opened the business of the day by reading the Eighth Report; which, from the variety and importance of the facts it enumerated, and the very animated and impressive sentiments with

which it concluded, may justly be considered the most interesting and valuable of those compilations for which the Society is indebted to the able, pious, and indefatigable exertions of its truly Christian president. His Lordship having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented, by the state of his health, at so advanced a period of life, from attending the meeting of a society in which he took so cordial an interest, and desired that a draft for 50*l.* might be accepted as his proxy. The Bishop of Kildare, a vice president of the society, then moved, that the Report should be adopted and printed. The Bishop prefaced this motion by an admirable speech, in which he stated the want and acceptability of the Scriptures, according to the authorized version, not only among the Protestants, but also among very many of the Roman Catholics in Ireland, and spoke in terms of high commendation of the exertions made by the

Hibernian Bible Society of Dublin to meet the exigency. The Bishop asserted, that the ignorance which prevailed in that country on the subject of religion was not to be conceived, that the doctrines of the Reformation were utterly unknown in many parts of it. His lordship then described, in a very feeling manner, the recent accession of a Professor of Maynooth to the Protestant Established Church; and concluded by an affecting appeal on behalf of a people who needed so greatly the assistance of the Society, and were so prepared to profit by it.

The Earl of Hardwicke, having been prevented by the crowd from entering the Hall, despatched a letter (which was read to the meeting,) wherein his lordship expressed his regret at being compelled to retire, and the more so because it had been his intention to move the resolution of thanks to the president. Mr. Wilberforce after adverting to the suddenness with which the duty of making that motion had devolved on him, delivered a speech which would deserve to be classed with the happiest of his effusions on any preceding anniversary. He complimented the noble president on being the centre of the largest religious circle which the world had ever witnessed. "Little did your lordship expect," said Mr. W. "when you returned to your native country, to enjoy that ease and retirement which your public labors in so arduous a government had earned, that so high and useful a destination was reserved for you as that to which your lordship has been called." Mr. W. then proceeded to descant, with his usual eloquence and feeling, on the scene which he now had the satisfaction to witness, contrasting it with the stormy and tumultuous scenes in which so great a part of his time is spent. He seemed to have entered a higher region, and to have left the clouds and storms of this lower world beneath him. The institution appeared to him very aptly described in those beautiful lines of Goldsmith:

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As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

The Bishop of Cloyne seconded the motion. The Rev. Dr. Winter, in moving the thanks to the vice-presidents, delivered a judicious and candid speech, in which he described, in very appropriate terms, the happy union of Christian parties which this Society exhibited. Lord Calthorpe and Sir Thomas Baring, in severally seconding this and a preceding motion, delivered their sentiments briefly, but in a very feeling and impressive manner. The Bishop of Meath, a vice president, moved the thanks to the Committee, in a speech of great energy. His lordship concurred with the Bishop of Kildare in representing the state of Ireland as deeply needing the benefit which it was in the power of this Society to impart. The Bishop remarked, that only the skirts of that cloud charged with fertilizing showers, to which the noble president had compared this Society, had yet extended to Ireland. His lordship expressed the warmest satisfaction at witnessing so numerous a meeting, united thus cordially and ardently on an object of so much importance, and assured them that he should endeavor to impart a similar impression to the clergy of that diocese which constituted the sphere of his labors.

The Right Hon. N. Vansittart, M. P. seconded the motion of thanks to the Committee in a speech distinguished by his customary candor, ability, and discrimination. He bore the strongest testimony, from his own personal experience, to the industry and harmony of the Committee, and the uniformity with which, merging all peculiarities of religious sentiment, they pursued the great object of their appointment.

The thanks to the treasurer were moved by C. Grant, Esq. M. P. and seconded by T. Babington, Esq. M.

P. in a short but pertinent speech, delivered under the inconvenience of a cold which almost suppressed his utterance.

The Bishop of Norwich then rose, and moved the thanks to the Secretaries. His lordship stated, that he could bear his testimony to their zeal; and proceeded to expatiate on their services, to which himself had been witness, with that simplicity, feeling, and liberality by which he is so much distinguished.

Mr. Steinkopff, in returning thanks, addressed the meeting briefly with that Christian pathos which characterizes all his addresses.

Dr. Burnmark, (Chaplain to the Swedish Embassy) then came forward, and after appealing as a foreigner, to the indulgence of the audience, delivered a very sensible, pious, and impressive address. He particularized the services which the Society had rendered by promoting the printing of the scriptures in the Swedish, Laponese, and Finnish languages; and described the value of these services, and the gratitude with which they were felt, in a most interesting manner.

The Rev. Mr. Hughes followed, and offered his thanks to the meeting on behalf of himself and his colleagues, to whom he was not more united in office and in labor, than in respect and affection. Mr. Hughes closed an excellent address by glancing at the advantages which would result from this society to Britain, whatever might be her destination. If she were to remain the arbitress of nations, she would have the means of extensive usefulness, and be a source of happiness to the world. If, on the contrary, her connexion with other nations should be destroyed, if she could experience such a reverse as to cut off the means of her commercial wealth and greatness she would have within herself those resources which would sustain her under calamity, and make national adversity contribute to her improvement.

The Bishop of Salisbury expressed the cordial satisfaction with which he

took a share in the duties of this interesting occasion; and moved the thanks of the meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c. in North Britain, for their liberal contributions and support. This motion was seconded by the Rev. T. White, M. A.

Henry Thornton, Esq. M. P. then came forward and moved thanks to the several Auxiliary Societies, &c. In doing this he entered into a detailed and very judicious consideration of the advantages arising both to the funds and operations of the institutions from the establishment of Auxiliary Societies. He appealed to the prodigious item in the cash account of 24,843*l.* 5*s.* 10*d.* furnished by Auxiliary Societies alone, in justification of his statement; and after explaining, in a variety of ways, the solid and permanent benefits connected with this system of localization, concluded a very able, luminous, and highly satisfactory speech, by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the meeting.

Lord Gambier then rose, and moved the thanks of the Corresponding Committee in Bengal. In doing this, his lordship apologized for his inability to support the motion as it deserved. The profession of arms, his lordship observed, was not favorable to habits of public speaking. He did, however, consider it a great honor to perform the lowest office in this society; and, therefore, trusting that his feelings would be accepted as an atonement for the deficiency of his expression, he should satisfy himself with simply offering the resolution which he held in his hand to their adoption. C. Crant, Esq. M. P. seconded the motion.

The Rev. John Townsend (of Berrimonsey,) in moving the thanks to those gentlemen who had contributed books to the library, delivered a very candid and pleasing address. He was followed by the Rev. Mr. Simeon (of Cambridge,) who adverted with much feeling to those laborers in the East, Messrs. Martyn and Thomason, who had commenced their pastoral

duties in the service of his own church, and whom he regarded with the affection of a brother.

The Bishop of Norwich having moved the thanks to Lord Teignmouth for his lordship's conduct in the chair, Mr. Owen came forward, and closed the business of the day by an animated address. He congratulated the meeting on the services which had been rendered this day to the cause of the Society, by Irish and English prelates, by the defenders of our country (alluding to Lord Gambier,) and (pointing to Messrs. Vansittart, Wilberforce, and H. Thornton,) by the enlighteners and liberators of mankind. Mr. O. then called upon the meeting to take a view of the society in reference to the agents which it had called into employment, the various scenes in which it was acting its dignified part, and the objects on which its kindness was extended. The direct advantage of this society was, he said, scarcely greater than the contingent benefit which resulted indirectly from it. While civil polity and social happiness were ultimately promoted, it was impossible not to see and admire in what degree religion profited by the influence of such an association. The correspondence which it elicited, and the testimonies which it collected from every part of the world, were so many depositions from independent and concurring witnesses to the truth, power, and the excellence of Christianity. After a train of remarks, illustrative of these positions, Mr. O. concluded, by urging the members to take encouragement from the triumphs which they had witnessed this day "Be ye steadfast," said Mr. O. "unmoveable—always abounding in this work of the Lord: forasmuch as ye know that your labor has not been, is not, nor ever will be, in vain—in the Lord"

Thus terminated the eighth anniversary of this great institution. The multitude, amounting to between 2 and 3000 (and which would, had there been space, have amounted to almost double the number) were literally of one heart and one mind. Never did the countenances of men

indicate more visibly the strong feelings of joy and affection. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print would have supposed that in this institution of pure and vast benevolence there is (as we trust there soon will be) but one opinion and one feeling throughout the British empire, and the Christian world. And when the substance of the Report which we are about to give, shall have been read, we scarcely think we assume too much in claiming for an association so employed and supported, the contributions, the co-operation, and the prayers of those who are sincerely desirous "that all men should be saved, and come to the knowledge of the truth."

The following is a brief abstract of the Report of the Committee which was read on this occasion.

The success which has attended the exertions of the Society has been established in the former Reports. The Report of proceedings during the eighth year of its existence will prove not less gratifying.

1. EUROPE.

1. *Finland*—It appears that the number of persons who speak the Finnish Language is not less than 1,300,000 and that the various editions of the Scriptures printed in it have never been adequate to their supply. No edition either of the Old or New Testament has been published for the last thirty years; and scarcely a single perfect copy of the former is to be purchased. On the ground of this information, the printing of the Finnish scriptures has been encouraged by a grant of 500*l*. The result has been that the Governor General, and the Bishop of Finland, have most cordially approved the measure; and that the Emperor of Russia, in testimony of his approbation, added 5000 rubles from his own privy purse, "Thus," to adopt the words of the Bishop of Finland, "in the Lord's name a foundation is laid for a work, from which religion in general, and the Finnish church in

particular, will, by the help of God, derive a certain and lasting advantage." A society has been formed in Finland, on the suggestion of the Committee, for the continued circulation of the Holy Scriptures.

2. *Lapland*.—The Laponese Testament, stated in former Reports, to have been printing under the superintendence of Bishop Nordin is now completed; and 2500 copies have been sent into Swedish Lapland. The Royal Chancery of Stockholm addressed a letter to the Committee of the Stockholm Society, expressing the satisfaction of the King with the exertions made for improving the religious knowledge of the Swedish Laplanders. The Russian government has issued a proclamation authorizing the importation of the Laponese New Testaments into Russian Lapland. Measures have been adopted for the distribution of 1000 copies in Danish Lapland.

The disposition manifested by the Russian government encourages a hope of the adoption of some extensive plan for the general distribution of the Word of Life throughout the Russian empire.

3. *Iceland*.—The obstacles to the printing of the Icelandic Bible have been surmounted; and the work will probably be completed by next spring. There is reason to hope that the remainder of the Icelandic Testaments have been forwarded to Iceland.

4. *Poland*.—The completion of the Polish Bible was announced at the last meeting, it is sold for two shillings a copy. The Committee have directed 1000 copies to be gratuitously distributed. By the last accounts from Berlin, the Polish Scriptures were in great demand. Many copies had been sent to Warsaw, to Upper Silesia, and to Austrian Galicia. It was the intention of the Königsberg committee, to furnish every Polish school in these parts with a few Bibles and Testaments gratuitously.

5. *Lithuania*.—The printing of the Lithuanian Bible would probably be completed in the month of March of the present year. The Committee have directed 500 Polish Bibles and 1000 New Testaments to be sent to Königsberg for sale or gratuitous distribution: the proceeds of the sale

to be applied towards a second edition of the Lithuanian Scriptures. Some copies of the Polish New Testament have been ordered for the use of Poles residing in Great Britain, or visiting it.

6. *Bohemia*.—The edition of the Bohemian Scriptures promoted by the Society has been exhausted, and the demand for them is still extensive and urgent. The Committee, with a view to supply it, have voted 300*l.* for aiding a new edition.

7. *Livonia and Esthonia*.—The offer to promote the publication of the Scriptures in the dialects of Livonia and Esthonia has produced the most beneficial effects. A Society has been formed in Dorpatian Esthonia, for printing and distributing the New Testament. A Society in Revalian Esthonia has directed its attention to the supply of the Holy Scriptures, in the design of furnishing every cottager with a New Testament: and several respectable characters are engaged in establishing a Livonian Bible Society. The result is, an increased ardor for publishing editions of the Livonian and Esthonian Scriptures. Arrangements were making for this purpose; and the Committee, with a view to forward it, have enlarged their grant of 600*l.* to 1000*l.*

8. *Sweden*.—The active zeal of the Stockholm Society has suffered no abatement. The Swedish Bible is now completed, on standing types; and the number of Swedish Testaments, separately printed, amounts to 16,000. Another edition of the Bible, and of the New Testament, will be immediately undertaken; for which an additional donation of 200*l.* has been voted.

9. *Hungary*.—The distribution of some German Bibles in Austria and Hungary at the expense of the Society, has made known its existence, in Presburg, and has produced most interesting communications from two Professors in that city, by which it appears that there are upwards of a million of Protestants in Hungary, and but few Bibles among those who speak the Slavonian and Hungarian dialects; many of whom are much depressed by poverty. The Committee have promised a donation of five hundred pounds, to aid the printing

and circulation of the Hungarian and Slavonian Scriptures, if a society shall be established in Hungary for that purpose.

10. *France*.—The Committee, having sent to France some Bibles for the British prisoners of war in that country, received a letter written by direction of the Minister of Marine, stating that they should be properly distributed.

A German minister, having distributed many copies of the Scriptures in France, which were gratefully received, the Committee directed one thousand copies of the French Bible to be distributed at the Society's expense, among some Protestant congregations in France.

A member of the Imperial Institute having signified a wish that copies of the versions of the Scriptures printed by the Society might be deposited in that institution, the Committee did not hesitate to comply with it.

11. *Germany*.—They have acceded to a similar request from the keeper of the Imperial library at Vienna; as well as for copies of the Society's Reports. This last request was accompanied by an observation, that "a multitude of strangers, who daily resort to the Imperial Library, would obtain a knowledge of the institution; and perhaps not a few would be inspired with a desire to attempt something similar in their sphere, and according to their power."

The Ratisbon Bible Society have printed and circulated four editions of the New Testament, and a fifth was in the press. This Society is supported by Roman Catholics, and, though produced by the example, is independent, of this Society.

12. *Italy and Greece*.—The Society's Italian Testaments are in great demand, both at Messina and Malta; and the Archimandrita, at the latter place, has warmly recommended the perusal of the modern Greek Testament, and publicly applauded "the zeal and ardor of the English to circulate the Word of the Lord." This intelligence is from a Roman Catholic correspondent at Malta, of great respectability, who is of opinion "that there is likely to result from the one thousand Testaments which the Society has sent, no ordinary good."

The Committee have granted fifty pounds for distributing the Scriptures to the poor in Denmark.

II. ASIA.

1. *Syria*.—The Committee have forwarded a supply of Arabic Bibles, for the use of the Episcopal churches in Aleppo and its vicinity.

2. *Hindustan*.—The Christians dispersed over this vast country, including Ceylon, are calculated at nearly a million, using various dialects: few of whom possess the Scriptures. Many of the descendants of Christians have consequently relapsed into idolatry; and many are Christians merely in name. The Hindoos and Mahometans subject to the British authority may be estimated at seventy millions.

These observations suggest the most forcible motives for supplying the wants of the Christians, and for displaying the records of Divine truth to the natives who are ignorant of it.

With this general object, and especially with the view of supplying the demands of the native Christians in India, an Auxiliary Bible Society was, in February, 1811, established in Calcutta, with the concurrence of the government; and with a very general approbation in all parts of India. At Fort William, it has met with the most liberal support. It has directed eight hundred copies of the Tamul New Testament to be purchased for distribution, as well as two thousand copies of the Portuguese Bible, and five thousand Portuguese New Testaments. It has contracted for printing at Serampore five thousand New Testaments in the Tamul, the Cingalese, and the Malayalim dialects respectively. The Committee, anxious to encourage these laudable exertions, have determined to aid them by a grant of Bibles, Testaments, and printing paper, to the value of one thousand pounds.

The translation of the Scriptures into the dialects of India and the printing of them, proceed as rapidly as could be expected. The Missionaries of Serampore have translated and printed the New Testament in five languages, and the old, in Bengalee, and have translated the Gospels of St. Matthew and Mark into Chinese; the New Testament into four more dialects, and portions of the

Old Testament into as many; and have begun a translation of the New Testament into two more. The Rev. L. Sebastiani, many years resident at the court of Persia, is advanced to nearly the end of the Epistles in a Persian translation of the New Testament, from the Greek, intended for the Christians dispersed over Persia, who are stated as very desirous of possessing the Scriptures, in a plain translation. Sabat has completed the translation of the New Testament and the Book of Genesis into Arabic. The Hindostanee translation of the New Testament, by Mirza Fitrut, under the superintendence of the Rev. H. Martyn, the four Gospels in Persian by the Rev. L. Sebastiani, and the three first Gospels in Telinga, translated by the late Rev. A. Desgranges, are in the press. At Bombay, the printing of the Malayalim Version of the Gospels, in September last, was advanced as far as the 12th chapter of St. John. Of the Gospels translated by Dr. Leyden into five of the dialects of the Eastern Archipelago, none have been printed, in consequence of the death of Dr. Leyden in Java. With a view to procure the best version of the Scriptures in the purest dialects of Arabia and Persia, the Rev. H. Martyn undertook a journey into those countries; and by the last accounts was at Shiraz. Sabat's Arabic translation of the New Testament having been shewn by Mr. Martyn to a learned Arab at Bushire, he pronounced on it the highest eulogium. It appears that the printing of Oriental manuscripts, (chiefly owing to the skill and disinterestedness of the Baptist Missionaries,) can be executed at Serampore, at an expense much less than at any other press in India, or even in Europe.

Of the distribution of the Tamul and Portuguese Scriptures, mentioned in the Seventh Report, the Committee have received most pleasing intelligence. Nothing could exceed the gratitude of the native Christians at Tanjore and Tranquebar. A single fact will prove the extreme scarcity of Tamul Bibles. A catechist, in the congregation of Mr. Kohloff at Tanjore, had been employed twenty four years in teaching the Gospel, without

possessing the Old Testament. The Portuguese Bibles and Testaments were equally acceptable. Among those who received a Bible in English, Malabar, and Portuguese, was a Roman Catholic Priest, who had frequently recommended the perusal of the Holy Scriptures, in his sermons.

The Committee, to encourage the efforts making in India, have voted an additional sum of two thousand pounds; the total of their grant to Calcutta, for the current year, being thus five thousand pounds.

The Committee expect that a translation of the Old Testament in the Cingalese dialect, will be undertaken by a competent person at Ceylon. They have voted five hundred pounds to the Rev. Robert Morrison, at Canton, for promoting the translation and printing of the Scriptures in Chinese.

III. AMERICA.

The donations to Bible Societies in America have been respectfully acknowledged. The Committee have received satisfactory Reports of the proceedings of the Societies in Philadelphia, Connecticut, New-Jersey, and New-York. The zeal excited for the diffusion of the Scriptures, continues undiminished. The most perfect cordiality subsists among the various Bible Societies in the United States; and since their existence in America, the sale of Bibles to individuals has considerably increased. The Committee have agreed to assist "The Bible and Common Prayer book Society," of Albany by a donation of Scriptures to the value of fifty pounds. Anxious to aid the circulation of the Scriptures in America, and aware of the expense of the Philadelphia Society in providing stereotype plates, for the Bible, they have granted a second donation of one hundred pounds to that society; and trust it will be accepted as a pledge of the union they desire to maintain with their American brethren in promoting the interests of Christ's kingdom.

IV. THE UNITED KINGDOM.

The approbation of the Society has been most extensively manifested, by the zeal and co-operation of the Auxiliary Societies noticed in former Reports, and by the still more numerous Societies formed during the last year.

The Auxiliary Societies formed since the last meeting amount to fifty-one, besides sixteen branch Societies, and their contributions to the parent Society to upwards of 18,900*l.* besides upwards of 9,700*l.* from Societies previously formed.

The Committee rejoice to see the zeal for disseminating the blessings of Revelation keep pace with that charity which has provided so many institutions for relieving temporal distress; and while they gratefully acknowledge that liberality which augments the funds of the institution, they are equally sensible of the benefits to be derived from the exertion of its Auxiliaries, in supplying the local wants of their respective districts with the Holy Scriptures.

The Committee express their regret, that it has not been in their power to comply with the application for Bibles and Testaments in the degree required, though every possible exertion has been made by them, to procure a sufficient quantity. In addition to the two Universities, they have now obtained the assistance of his Majesty's Printers. They therefore trust, that the inconvenience from this cause will be speedily removed. But though the supply has been so inadequate to the demand, a much larger number of Bibles and Testaments has been issued in eleven months, ending the 21st February last, than in thirteen months preceding, viz. 35,690 Bibles, and 70,733 Testaments, making the total number issued up to that period, 140,415 Bibles, and 291,524 Testaments, exclusive of those circulated at the charge of the Society in various parts abroad.

V. DISTRIBUTION OF BIBLES.

Considering the poor of the United Kingdom as having particular claims on the Society, the Committee have invited clergymen and dissenting ministers to encourage Bible Associations, and to investigate the state of the poor in their several vicinities; and they have engaged to return Bibles and Testaments, at the cost price, to the amount of one half of any congregational collections they may receive within a year. The Committee are of opinion, that the plan of selling

the Scriptures to the poor, where practicable; has been found to possess several important advantages over gratuitous distribution.

The list of the Society's benefactions in Europe, Asia, Africa, and America, is too long to be inserted at present. Suffice it to say, that their benevolence has visited every quarter of the globe, and has contributed to cheer almost every form of misery to which man is heir. The correspondent at one of the principal naval stations, who had so frequently received the acknowledgments of the Committee for an unwearied attention to supply soldiers and seamen, foreign troops, prisoners of war, convicts, and others with the holy Scriptures, has devoted the same active exertions to this object, during the last year. In the course of that period, 3,850 Bibles and Testaments, in various languages have been distributed by this correspondent alone; who has received satisfactory testimonies that they were no less gratefully received than eagerly sought.

The Committee have reason to believe that the Scriptures distributed in the various modes above stated (which will, probably, not fall short of 32,000 copies) have proved real blessings to many who have obtained them.

The distribution of the Gospel of St. John among the Esquimaux, in Labrador, was repaid with tears of gratitude; and having been limited to such only as could read, an uncommon eagerness was excited in others to learn to read, that they might obtain similar presents.

The Committee have taken an anxious interest in the state of Ireland, and have granted a further donation of Bibles and Testaments to the amount of 500*l.* to the Hibernian Bible Society. They have also passed a resolution to encourage the formation of Auxiliary Societies in that country, by the promise of aid in proportion to their own exertions.

The funds of the Society have been augmented by various contributions and collections. The legacies of the year have amounted to 1,617*l.*

The Committee have nominated Granville Sharpe, Esq. the Rev. John Owen the Rev. Joseph Hughes, the Rev. C. F. Steinkopf, Rev. John Jan-

icke of Berlin, Thomas Hammersly, Esq. Rev. Professor Dealtry, and Richard Phillips, Esq. governors for life, in consideration of the essential services rendered to the Society.

"From the facts now reported, the members of the Society are authorized to adopt the gratifying inference, that as the institution advances in years, it increases in means, influence, and respectability. Like the little cloud which the prophet's watchman saw from Carmel, rise out of the sea, and spread by degrees over the face of the heavens, cheering the Israelites with the prospect of fertilizing showers, the British and Foreign Bible Society, small in its origin, has attained a conspicuous elevation and magnitude, and has been hailed as the harbinger of good tidings, and the dispenser of blessings, by the people of the north and the south, the east and the west."

"The theatre on which the Society displays its operations, is that of the whole world. Considering all the races of men as children of one common Father, who, "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and who wills, "that all men should come to the knowledge of the truth;" the British and Foreign Bible Society offers the records of eternal life to the bond and the free, to Heathens and Christians,—in the earnest hope that they may become a lamp unto the feet, and a light unto the paths, of those who now receive them, and of generations yet unborn."

"To support the character which the British and Foreign Bible Society has assumed, to realize the hopes which it has excited, to foster and enlarge the zeal which it has inspired, are obligations of no common magnitude, and which cannot be discharged without correspondent exertions. Immense portions of the globe, now the dominions of idolatry and superstition; regions where the light of Christianity once shone, but is now dim or extinguished; and countries where the heavenly manna is so scarce that thousands live and die without the

means of tasting it,—point out the existing claims on the benevolence of the Society.

"To supply these wants, fill up these voids, and display the light of Revelation amidst the realms of darkness, will long require a continuance of that support which the British and Foreign Bible Society had derived from the public piety and liberality: and perhaps the persevering efforts of succeeding generations. Let us not, however, be weary in well doing; "for in due season we shall reap, if we faint not."

"Let the British and Foreign Bible Society, uniting its prayers with those which are daily offered up at home and abroad for the blessing of God on its proceedings, humbly hope, that it may become an instrument of his providence, for accomplishing his gracious promises; and that, by means of the Scriptures distributed through its exertions, or by its influence and encouragement, nations now ignorant of the true God, may learn "to draw water from the wells of salvation." The prospect is animating, the object holy; its accomplishment glorious: for the prospective efforts of the Society are directed to a consummation (whether attainable by them or not, is only known to Him who knoweth all things) when all the ends of the earth, adopting the language of inspiration, shall unite their voices in the sublime strains of heavenly adoration; "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever: Hallelujah! for the Lord God Omnipotent reigneth."

The nett receipts of the year have amounted to upwards of 43,500*l.* the nett payments to nearly 32,500*l.* leaving a balance of 11,000*l.* against which there are engagements to be placed, amounting to 14,000*l.* The society, therefore, with all its ample means, possesses only the semblance of wealth. If its income were multiplied tenfold, that income would find abundant employment in supplying the wants of an universe thirsting for the waters of life.

CONVENTION ON THE SUBJECT OF
A SEMINARY FOR THE EDUCA-
TION OF PIOUS YOUNG MEN FOR
THE MINISTRY.

It is with great pleasure that we insert the following Extracts, Constitution, and Address, in our pages. The Convention, whose proceedings are here given, was composed of gentlemen of the first respectability, and embraced a delegation from ecclesiastical bodies in Connecticut, Massachusetts, New Hampshire, and Vermont. The discussions are stated to us by several persons, who were present, to have been conducted with great harmony and Christian temper, and to have issued with perfect unanimity, and greatly to the satisfaction of gentlemen in the vicinity. This is worthy of particular and thankful notice as there had been some difference of opinion with regard to the precise object of the proposed seminary.

It is one of the most happy and encouraging circumstances of the present times, that Christians are awakened to a just view of the importance of educating young men for the Gospel ministry. Several voluntary associations have been formed for this purpose in Massachusetts; but no institution, except the Theological Seminary at Andover, promises to be more efficacious in promoting the good work, than the Seminary described below: provided the liberality of Christians shall furnish it with means proportioned to the excellence of the object, and the demands of our vacant churches and settlements. We would direct the attention of all Christians, whom God has favored with property, to this infant, but highly important and laudable institution. ED. PAN.

Extracts from the proceedings of the Ecclesiastical Convention, assembled at Windsor, Vt. on the 21st day of October A.D. 1812, for the purpose of taking into consideration the expediency of establishing, in this part of the country, a seminary for the education of poor and pious young men for the Gospel ministry.

THE Convention met, according to adjournment, at the house of General Abner Forbes.

VOL. V. *New Series.*

Present, Pastors and Delegates from the Orange and Coos Associations, and Delegations from the General Associations of Connecticut, Massachusetts Proper, New Hampshire, and the General Convention of Congregational and Presbyterian ministers of Vermont.

Charles Marsh, Esq. officiated as moderator, and the Rev. David Sutherland as scribe.

The Rev. Timothy Dwight, D. D. opened the convention by an interesting sermon from Gal. i, 8, 9.

The committee, appointed to draft a constitution, made report by presenting two, formed upon different principles. The following after a full discussion, was adopted by the convention, as the constitution of the proposed seminary.

PREAMBLE.

Whereas it has, for some time past, been contemplated by many of the friends of religion in the western parts of the state of New Hampshire, and the eastern parts of the state of Vermont, to establish an institution with a view to assist in the education of poor and pious young men for the Gospel ministry: And whereas many well disposed and benevolent persons have proposed to contribute of their substance to this desirable object;—with a view, therefore, to concentrate the exertions of the friends of Zion in this laudable undertaking, a Convention of Pastors and Delegates of the churches of the Orange and Coos Associations, and of representatives from the General Association of New Hampshire, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Convention of Congregational and Presbyterian ministers of the State of Vermont, convened at Windsor on the third Wednesday in October, A. D. 1812. by previous appointment, do agree to adopt the following constitution of a seminary for the purposes aforesaid.

Art. I. An Academy shall be established at such place, within the limits of the Orange and Coos Associations, as the Trustees, whose appointment is herein after provided for, shall think will most conduce to the

benefit of the Institution, with such monies as may be given as aforesaid, in which shall be taught all branches of education necessary for preparing youths for entering any of the three lower classes in the Colleges in New England.

Art. II. The Academy shall be committed to the care of a Board of Trustees, consisting of twelve members, besides the Principal of the Academy herein after mentioned; not less than one half, nor more than two thirds of whom shall be ordained ministers of the Gospel; seven of whom shall be a *quorum*. Nine of the first members of the said Board shall be appointed by this convention, who shall afterwards elect the remaining three, and fill up all vacancies, in their own body which shall happen by death, resignation, or otherwise.

Art. III. Students shall be admitted into the Academy on such conditions as the Trustees shall prescribe. The Trustees shall also fix the rate of tuition, which shall be paid by all students, who, or whose parents, are able to pay the same, into the treasury in aid of the funds. The Trustees shall appoint and employ a sufficient number of Instructors, and remove them at pleasure; and shall determine the amount of their respective salaries.

Art. IV. Each Trustee and Instructor, before he enters on the duties of his office, shall give his written assent to the shorter catechism of the Westminster Assembly of divines, as containing substantially the doctrines of the Gospel; and the said Trustees and Instructors shall be professors of the Christian religion, and regular members of some Congregational or Presbyterian church.

Art. V. Every young man in order to be admitted to the privileges of this charitable institution, shall exhibit to the Trustees satisfactory evidence, that he possesses promising abilities, a serious and pious disposition and a blameless character, and is a suitable person to be educated for the Gospel ministry. And no student shall be continued upon this charitable foundation any longer, than his character for piety and proficiency

in learning, shall, in the judgment of the Trustees, merit such patronage.

Art. VI. The Board of Trustees shall appoint a President and Vice President of their own body, a Secretary and Treasurer; and shall have power to remove either of said officers, or any member of the Board, whenever, in the opinion of two thirds of the Trustees, he shall have become grossly inattentive to the duties of his office, heretical in his sentiments, or immoral in his conduct.

Art. VII. The personal services and attendance of the members and officers of the Board, except the Treasurer and Prudential Committee, herein after mentioned, shall be performed *gratis*; but their necessary expenses may be defrayed out of the treasury. The Treasurer shall find bonds to the satisfaction of the Board of Trustees, for the faithful discharge of the duties of his office, and, with the Prudential Committee, may be allowed such compensation as the Trustees shall judge reasonable.

Art. VIII. The Board of Trustees shall make all necessary laws, not inconsistent with this constitution, for the regulation of their own body, and the concerns of the Academy, and the conduct of the Instructors and students thereof, and may alter or repeal them at pleasure. They shall also have power to appoint a Prudential Committee of persons of their own body annually, whose duty it shall be to manage the funds under the direction of the Board; to inspect and repair the buildings; to allow and settle accounts against the Academy; to draw orders on the Treasurer for the payment thereof; to audit the accounts of the Treasurer, and lay the same before the Trustees, at a meeting, which, shall be holden by them annually, and to do such other business, as shall be committed to them from time to time by the Trustees.

Art. IX. All property which shall be given to the said Academy shall be faithfully applied, in the manner herein after specified, to the object of this establishment, either as a permanent or contingent fund, according to the direction of the donors, and in strict conformity to the princi-

ples of this constitution. And all donations to the permanent fund, whether in money, real or personal estate, shall be disposed of, vested in funds, put out at interest, or on lease, on ample security, at the discretion of the Trustees; the avails whereof, together with such sums as are given for immediate expenditure, shall be expended in fitting for college such pious young men in indigent circumstances, as they may select; and in contributing in part or in whole to the expense of completing the education of such as are so fitted, at some college in New England; and in aiding them afterwards, so far as may be necessary, in their professional studies. And moreover, whenever the funds of the Institution shall be deemed by the Trustees sufficient to warrant such a measure, they shall be authorized to engage and support such instructor or instructors, as they shall judge to be necessary, and to erect suitable buildings for the purpose of this establishment.

Art. X. The chief Instructor shall be denominated the Principal of the Academy, and shall be *ex officio* one of the Board of Trustees.

Art. XI. The Trustee, who shall be first appointed is hereby empowered to call the first meeting of the Trustees at such time and place, as he shall judge proper; and the Trustees shall then and thereafter from time to time prescribe the mode of calling future meetings.

Art. XII. The said Academy shall for the time being be called and known by the name of "*The Union Academy*;" but the said name may be once altered by the Trustees, by prefixing the name of the principal donor, or the name of the town, where the same may be located.

Agreeably to the constitution, by them unanimously adopted, the Convention proceeded to choose by ballot nine Trustees; viz. Charles Marsh, Esq. of *Woodstock*, Rev. Asa Burton, D. D. *Thetford*, Ebenezer Adams, Esq. *Hanover*, Rev. Bancroft Fowler, *Windsor*, Rev. Zephaniah Swift Moore, *Hanover*, Rev. David Sutherland, *Bath*, Rev. Stephen Fuller, *Vershire*,

Rev. Abijah Wines, *Newport*, and Gen. Abner Forbes, *Windsor*.

Voted, that it be recommended to the Trustees to prepare the doings of this convention for publication in such periodical works as they shall deem proper, together with an address to the public, soliciting their patronage to this benevolent establishment; and also, that they prepare and circulate as extensively as they judge best, a subscription paper for the purpose of obtaining money for the object of this Institution.

The first meeting of the Board of Trustees, called as provided in the constitution, was holden at *Hanover*, Nov. 4th, 1812.

The Board organized themselves by choosing the Rev. Asa Burton, D. D. *President*; Charles Marsh, Esq. *Vice-President*, the Rev. Zephaniah Swift Moore, *Secretary*, and Gen. Abner Forbes, *Treasurer*. Ebenezer Adams, Esq. the Rev. Asa Burton, D. D. and the Rev. Zeph. S. Moore were appointed a Committee to prepare and publish an address to the public, together with the doings of the Convention at *Windsor*. Charles Marsh, Esq., Ebenezer Adams, Esq., and the Rev. Zephaniah S. Moore, were appointed Prudential Committee.

TO THE CHURCHES, AND TO ALL
WHO WISH WELL TO ZION.

Christian Brethren and Friends,

Having presented to your view in the preceding pages the great object, at which we aim, the education of pious young men for the Gospel ministry; and having exhibited for your perusal the Constitution, by which we are to be governed, we now take the liberty, agreeable to the direction of the Convention and Trustees, to address you on this important and interesting subject.

You readily perceive, that our object is such, that it cannot be prosecuted without pecuniary assistance; and that it is an object, in which we are no more interested than all, who are friends to the cause of Zion. Whether it is your duty to contribute of your substance to promote a design, which to every candid mind

must appear pious and benevolent, and whether donations for this purpose will be acceptable to God, you will determine, when you have seriously attended to the following considerations; viz.

That the number of vacant churches and societies in our own nation is great, and in the new settlements annually increasing:

That our missionary societies could employ, at home and in foreign parts, a number of able ministers considerably greater, than they can now obtain:

That the number annually from all the New England Colleges of those, who are pious, and become Gospel ministers, is by no means sufficient to supply present vacancies, and the call for missionaries:

That our new settlements, where they have not faithful ministers, will be left a prey to sectarian preachers, who disseminate errors, as ruinous to the soul, as poison is to the body; who create divisions, which weaken societies, render them unable to support the Gospel, and tend to destroy all peace and happiness:

That there are many young men of piety in indigent circumstances, whose natural abilities are such as to render them eminently useful, could they have a liberal education. Unable to obtain this, their talents must be buried in obscurity, and the good they might do in building up Zion, must be lost:

That sending forth a greater number of the faithful servants of Christ to labor in the field, and gather in the harvest, will afford aid to Bible societies in accomplishing their benevolent design. Translating the Bible into different languages and dispersing it through the world is a great and glorious work. While this is progressing, able ministers are needed to explain and enforce the doctrines and precepts, contained in the sacred oracles, wherever they are read:

That the present Institution will be beneficial to our Colleges. When pious young men from The Union Academy become members of our Colleges, we have reason to hope they will be a mean of preserving them from corruption and of promoting their reformation. It will increase

annually the number of students in the Divinity College at Andover, and render that important Institution more extensively useful:

That the religion taught in the Bible is the greatest blessing to civil society. Were mankind governed by that spirit of love, meekness, gentleness, forgiveness, and forbearance, which the Gospel requires and inculcates, they would beat their swords into ploughshares, and their spears into pruning hooks. Wars and intestine broils would cease. Kings would become nursing fathers, and queens nursing mothers to the Church. The inhabitants of the earth would rejoice in each other's happiness. Society would be advanced to as high a degree of perfection, as is possible in the present life:

That the events of the present day, compared with the prophecies, clearly indicate, that the millennial state of the church is not far distant, and is swiftly approaching. We have reason to conclude, that as soon as the nations of the earth are supplied with Bibles in their own languages, accompanied with faithful preachers, having *the everlasting Gospel to preach to them, that dwell on the earth, to every nation, and kindred, and tongue, and people*, explaining its sacred truths, and impressing them on every man's conscience. God will pour out his Spirit, and cause all *from the least to the greatest* to know, love, and serve him.

In view of these, as they appear to us, very weighty considerations, is not your judgment convinced, that it is a duty to promote the object in view by liberal contributions, in proportion to the ability God has given you? Does not the present state of the world call for vigorous exertion in those, who are friends to the Redeemer's kingdom? Whilst his kingdom is with considerable rapidity extending its limits, is it not evident, that we are living in the last days of blasphemous infidelity, when the prince of darkness is making great efforts to maintain his dominion over the earth, as if sensible that his time is short? Will you not unite with those in Europe and America, who, with no inconsiderable success, are using vigorous efforts for the diffusion of Gos-

pel truth, and for the redemption of those, who are dwelling in the region of the shadow of death? Will you not cast of your substance into the treasury of the Lord, that those who are perishing, may be fed with the bread of life?

Property given to promote pious designs is given to the Lord. To the liberal benefactor he has promised a reward. *Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.*

Is not all you possess the Lord's? Is not your property one talent, which he has given you to improve? Ought not every one to act as a steward, who must soon give an account? Of the improvement of what portion of your property can you more joyfully give an account to the Lord at his coming, than of that, which you have given to promote the spread of the Gospel and the salvation of sinners?

Could you by your donations be a mean of exciting those, who are now destitute of a preached Gospel, to make the interesting inquiry, *What shall we do to be saved?* and also of administering comfort to such, would you for a moment refuse to give? Should you hear the Lord of life saying "Educate these pious, indigent young men for the Gospel ministry, that I may send them forth to proclaim the glad tidings of salvation, and gather souls into my kingdom," would you not obey? Does he not say "*Go, preach the Gospel to every creature under heaven. If you cannot go yourselves, contribute of the substance I have given you to qualify others, that all the ends of the earth may look unto me, and be saved.*"

Should you reach heaven, and thence look down on this world, and see multitudes flocking to Christ from the east and from the west, from the north and from the south, and at death ascending triumphantly to join with you in songs of everlasting praise, and know that what you had given, had been a mean of such blessed fruits, and occasioned such

rich displays of divine love, could you repent, that you had given of what you now possess to the Lord?

If, as we hope, it makes a part of your daily prayer, that the Lord of the harvest would send forth laborers into his harvest, and that he would give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, will you not manifest the sincerity of your petitions by doing all in your power to promote the end, for which you pray? We have confidence, brethren, that you will.

The cause, for which we plead, we commend to God, in whose hand are the hearts of all, and who can turn them as the rivers of water are turned.

ASA BURTON,
EBENEZER ADAMS,
ZEPH. SWIFT MOORE.

BURNING OF THE MISSION PRINT- ING OFFICE.

IN the beginning of the present month, intelligence reached this country, that the Mission Printing Office at Serampore was consumed by fire on the 11th of March last. The loss was estimated at more than *Fifty Three Thousand Dollars*, comprising 2,000 reams of English paper, and founts of types in fourteen Asiatic languages. This loss is deeply lamented by the friends of missions and translations in Europe, Asia, and America. While it is lamented, however, the hand of God is seen in this apparently disastrous event, and the holy dispensations of infinite wisdom are submitted to with devout resignation. Possibly we may never fully understand, in this imperfect state, the reasons and uses of this afflictive providence; but perhaps we shall not be far from the truth, when we state the following as among these reasons and uses. 1. This providence may teach Christians that they must *feel*, as well as *acknowledge*, that God has a sovereign right to disappoint their expectations, and to make all the world see and know, that he will carry on his own work of renovating and saving mankind with such instruments, after such interruptions, and

in such manner, as He pleases. 2. It may teach Christians patience in waiting for the salvation of God. 3. It may and probably will put their perseverance to the test. It will teach them that *duty* is theirs; that *events* are God's. 4. It will probably excite a new and increasing zeal in the cause of translations and missions, by the loud call upon the liberality of Christians which it presents. Already the British and Foreign Bible Society has sent 3,000*l.* sterling towards making up the loss. Subscriptions are now circulating in Philadelphia, Baltimore, Alexandria, and New York, for the same purpose. Mr. Ralston writes from Philadelphia, that \$800 had been subscribed there, though the paper has been as yet but very partially circulated. The subscribers in Philadelphia contemplate making the American Board of Commissioners for Foreign Missions the channel of their remittances to India. Probably other subscribers will do the same. The Board have entered upon a plan of remittances, through the agency of Samuel Williams, Esq. and Junius Smith, Esq. of London, to the Hon. John Herbert Harrington, Esq. the Rev. David Brown, and the Rev. William Carey, D.D. of Calcutta. The gentlemen in India selected for this purpose are well known by the religious public throughout the Christian world. To these gentlemen monies to re-instate the printing establishment will be remitted with all possible expedition. The approaching meetings of the Foreign Mission Societies of Boston, Salem, Newburyport, &c. will afford an opportunity for donations and contributions, which we hope will not be neglected. Far from discouraging, this melancholy event, as it seems at first view, will stimulate to new exertions.

Dec. 21.

AMERICAN MISSIONARIES.

LETTERS arrived from India, a few days ago, communicating the agreeable information that the American missionaries, Messrs. Judson and Newell and their wives, who sailed from Salem in the Caravan on the 18th of Feb. last, arrived at Calcutta about the middle of June, after a pleasant voyage of 116 days. The joy of this intelligence was damped, however, by the fact that the British Government in India had ordered back the missionaries; and Capt. Heard of the Caravan states, that he should probably be obliged to give bonds to take them back before he could be permitted to clear out for his return. It will be recollected, that the Baptist missionaries were once threatened in the same manner; but that they found means to satisfy the government and to avoid the execution of the threat. Gentlemen best acquainted with India, and friendly to the missionary cause, are not greatly alarmed at this intelligence. They suppose that our missionaries may either satisfy the government, or pass on to Rangoon, before the Caravan sails. The Harmony had not arrived. As she sailed a little after the Caravan, and was expected to touch at the Isle of France, she would naturally arrive later than the Caravan. It is to be regretted exceedingly that not a line has been received from the missionaries themselves. They doubtless wrote by the Francis, which brought the other letters, and which stopped for orders at the Brazils; but why their letters were not sent on with the rest, we cannot even conjecture. With respect to the result of this mission, it behoves Christians to wait with resignation, and pray fervently that it may be prospered, or, if hindered for a time, that it may ultimately conduce to the glory of God.

Dec. 21.

DONATIONS TO FOREIGN MISSIONS.

Dec. 1.	From a friend to the heathen by mail, with the Mattituck post mark	\$2 60
4.	From Dea. Reuben Leighton of Westford	3 00
Carried forward		\$5 00

* The following is an extract from the letter enclosing a two dollar bill: "According to my circumstances I wish to do something towards the spread of the glorious

	Brought forward	\$5 00
	From the Foreign Missionary Society of Springfield and the neighboring towns, by the hands of the Hon. George Bliss, Esq the Treasurer	130 00
	From Edmund Dwight, Esq. of Springfield (towards the translations)	50 00
9.	From the Foreign Mission Society of Boston and the Vicinity	6 00
15.	From the Female Foreign Mission Society of Plymouth, by the hands of the Rev. Mr. Judson	20 00
17.	From a gentleman in Wrentham, by the hands of the Rev E. Fisk, (towards the translations)	5 00
		<hr/> \$216 00

MISCELLANEOUS INTELLIGENCE.

EXECUTION FOR PIRACY.

On the 10th inst. the day fixed for the execution of *Tully* and *Dalton*, whose case was mentioned in our last number, the Marshal and other officers arrived at the State Prison in Charlestown at 10 o'clock, A. M. The two convicts, and all the other prisoners were assembled in the chapel of the prison, where the Rev. Mr. Eaton read prayers, to which *Tully* appeared to be devoutly attentive. Afterwards, while in one of the apartments of the prison, he intimated a wish to be as retired as possible. On being permitted to stand apart, he leaned against the wall, seemed to be engaged in prayer, and wept abundantly. The procession was soon afterwards formed. It was preceded by the Deputy Marshal on horseback, bearing the Marshal's mace, a silver oar. Coaches followed in which were the officers of the State Prison; and a coach in which were the Marshal and the Sheriff of Suffolk. Next came the criminals in the State Prison carriage, a kind of waggon hung in black, attended by the Rev. Mr. Collier, chaplain of the prison. They were plumed, wore white caps, and were decently and warmly clad. Their coffins projected from each side of the carriage. The rear of the procession was brought up by assistant marshals and deputy sheriffs. On passing through Charlestown and Boston, a bell in each town was tolled. The chaplain employed all the time in his power in conversing with and exhorting the prisoners. *Tully* seemed much moved, and repeatedly addressed the crowds of people by whom the side walks of Boston were thronged.

On seeing some of the by-standers smile and exhibit marks of levity, he told them, that though they *might laugh now, the time was coming when they would be serious*. When arrived at the place of execution at South Boston, the Marshal and his deputies, the Sheriff of Suffolk, the Rev. Mr. Collier, and the criminals ascended a stage attached to the gallows. After some preparations, the Marshal read aloud his warrant of execution, when *Tully* requested, and had leave, to read a written paper, which he did in a firm and distinct voice. In this paper, he confessed the facts for which he had been condemned, acknowledged the justice of his sentence, expressed his gratitude for the kindness and attention he had received from the Marshal, and the Warden of the State Prison, and spoke feelingly of the kind assistance he had received from the Rev. clergy, many of whom had visited him, and his fellow prisoner in their affliction. The criminals then kneeled, and the Rev Mr. Collier addressed the throne of grace in fervent prayers for them. He then took them by the hand, bade them farewell, and recommended to them two short passages of Scripture, which were, *God, be merciful to me a sinner*, and *Lord Jesus, receive my spirit*. These passages he exhorted them to repeat, in the last and awful extremity, with true contrition, and sincerity of soul. *Tully* then mounted the draw, made a short prayer, and dropping a handkerchief, (the signal agreed on.) the draw was instantly let down and he was launched into eternity without the smallest struggle, the limbs merely undergoing a slight contraction and extension.

Gospel of the blessed God. *All I have belongs to the Lord, and I am under solemn vows to devote what money I can spare to doing good and to the honor of his name. You will find enclosed two dollars. Please to apply it to the use of Foreign Missions. I hope to be able to contribute more liberally. Do as you please about giving this a place in the Panoplist.*"

The preparations were going on for the execution of *Dalton*, till *Tully* was swung off, when the Marshal made a suitable address to the immense crowd of spectators, and read aloud a warrant of respite, under the great seal of the United States, by which the President was pleased to defer the execution of *Dalton* till the 10th day of January next. The Marshal then addressed *Dalton*, and exhorted him to make a good use of the remaining time allotted him, that, in the event of his failing to obtain a full pardon, he might be better prepared to meet the punishment which had overtaken his associate in guilt, and that through the merits of the Redeemer he might obtain the forgiveness of his sins.

The halter was then taken from his neck, a hat substituted for the white cap, and he was remanded to the State Prison, with the corpse of *Tully*, in the same carriage in which they had been conveyed to the scaffold.

The execution of *Tully* took place at 15 minutes after 2 o'clock, P. M. he having declined availing himself of the remaining time till three.

The concourse of spectators was estimated at 10,000, though the weather was extremely tedious, and the place of execution exposed to a violent and very cold wind. The arrangements of the day were conducted with regularity and solemnity, and reflected credit on the Marshal.

Tully stated, that he was born in Steventown, (N. Y.) that his mother was a pious woman, and a member of a Presbyterian church, and that he had been in the habit of attending public worship when it was in his power.

Dalton was very stupid and quite unmoved the whole day, and has been since his confinement. They both confessed the piracy, but denied that they were guilty of murder, stating that they killed their ship-mate Cummings, in defending themselves from an attack by him.

HYMN.

LINES.

Oh, what are the joys we prize so much,
The joys we so dearly prize!
What but bubbles that melt at the touch,
Meteors that fade from our eyes.

And is it for these we give up our peace,
And lavish our souls away?
Oh! when shall these fatal passions cease
To lead our poor hearts astray.
N.

TO READERS AND CORRESPONDENTS.

In this number we present to our readers the conclusion of the series of papers on *Evangelical Exertions in Asia*; a series which has occupied a large share of our pages for several months past. To the author of these papers the public are indebted for the only single view of Eastern Missions and Translations, which has appeared in England or America. Though to many of our readers the discussion may have appeared too long; yet to the great body of those, who are anxious to get all the information in their power respecting the prospects of Christianity in Asia we are persuaded they have been acceptable. The writer has our thanks for his patient investigation of the subject; and our readers will bear in mind, for their future reference, that these papers contain all that is now known in this country relative to the translations, and bring down the account to January of the present year.

Our correspondent L. will observe, that we have already one correspondent under that signature. We have therefore distinguished his signature thus L.* The hymn which he communicated would hardly add any thing to the sacred poetry on the same subject.

Our correspondent W.* we have distinguished in like manner, and for the same reason.

The beautiful hymn from our correspondent N. will be inserted in our next.

We respectfully request all the Secretaries of Foreign Mission Societies, the names of whose officers have not been yet published in the *Panoplist*, to forward authentic lists of the officers, and to forward, also, at future times, some brief accounts of the annual meetings of their respective Societies.

Several of our patrons, who were formerly supplied with the *Panoplist* by Messrs. Whiting & Watson of New York, have written to be informed where they can procure our work. They are informed that Mr. Stephen Dodge of New York is now our agent in that city; of whom the current volume and any former volumes can be obtained.